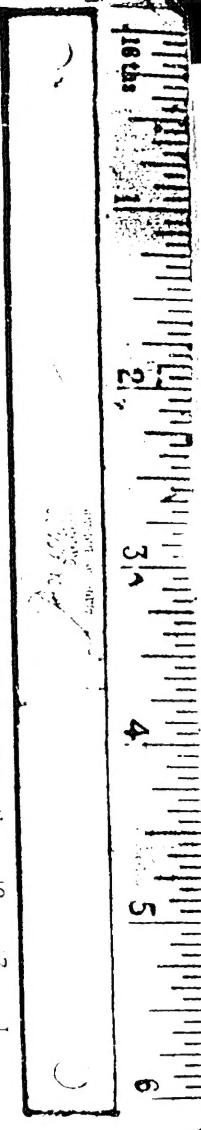


The fyrist
boke of

Moses called
Genesis.



W. T.

To the Reader.
Sen I haue translated
the newe testament/ I
added a pistle unto the
latter ende/ In which
I desired them þ were
learned to amend
if ought were founde
amysse. But oure mali-
cious and wylle hypo-
crites which are so stubborne and hard herted
in their wicked abominacions that it is not pos-
sible for them to amend any thinge at all/ as
we see by dayly experiance when their both ly-
vinges and doynges are rebuked with the tru-
thysaye/ some of them that it is impossible to
translate the scripture in to English/ some the-
at it is not lawfull for the laye people to have it
in their mother tonge/ some that it wold make
them all heretykes/ as it wold no doute from
many thinges which they of longe tyme haue
falsly taught/ at that is the whole cause wher-
fore they forbyd it / though they other clokes
pretende. And some or rather every one/ saye
that it wold make them ryse agaynst the kynge/
whom they them selvies/ unto their damnatyon/)
never yet obeyed. And leste the temporall rul-
lars shuld see their falsehood/ if the scripture
cam to light/ causeth them so to lye.
And as for my translatioun in which they affir-
me unto the laye people/ (as I haue hearde saye)



to be I wotte not how many thousande heres-
syes/ so that it ca not be meded or correcte/ they
haue yet taken so greate payne to etamynne it/ &
to compare it vnto that they wold sayne haue
it and to their awne imaginacions and iugglin-
ge termes/ and to haue some what to rayle at/
and vnder that cloke to blasphemie the trouth/
that they myght with as litle laboure/ (as I sup-
pose) haue translated the moste parte of the bish-
ble. For they which in tymes past were wont
to loke on no more scripture then they soudē in
their duns or soch lyke devellysh doctrine/ haue
yet now so narowlye loked on my translatyon/
that there is not so moch as one i therin if it
lacke a tytle over his hed/ but they haue noted
it/ and nombre it vnto the ignorant people for
anheresye. Fynallye in this they beall agreed/ to
dryue you from the knowlege of the scripture/
& that ye shal not haue the terte therof in the
mother tonge/ and to kepe the world styl in dar-
kenesse/ to thentent they might sit in the consci-
ences of the people/ thorow vayne superstition
and false doctrine/ to satisfye their fylthy lustes
their proude ambition/ and unsatiable covetu-
ousnes/ and to exalte their awne honoure aboue
the kynge/ emperoure/ yee & aboue god him selfe
¶ A thousand boches had they lever to be put
forth agenste their abominable doynges and
doctrine/ then that the scripture shulde come to
light. For as longe as they may kepe that dou-
ne/ they will so darken the ryght way with the

miste of their sophistrye/and so tangle the that
ether rebuke or despise their abhominations
with argumentes of philosophye & with wors
dly symylitudes and apparent reasons of natu
rall wisdom. And with woxstinge the scripture
vnto their awne purpose clene contrarye vnto
the processe/order and meaninge of the texte/and
so delude them in descanynge vpon it with al
ligeryes/and amase the expoundinge it in ma
nye senses before the vnlerned laye people/whi
en it bath but one symple literall sense whose
light the owles can not abyde)that though thou
seale in thyne harte and arte sure how that all
is false y they saye/ yet coudest thou not solv
e their sotle rydles.

¶ Which thynge onlye moved me to translate
the new testament. Because I had perceaved
by experyence/ how that it was impossible to
stablysh the laye people in any truth/ excepte þ
scripture were playuly layde before their eyes in
their mother tonge/ that they might se the pro
cesse/order and meanings of thy texte: for soles
what so ever truth is taught them/ these enmy
ties of all truth quenche it ageyne/partly wi
th the smoke of their bottomlesse pyte wherof
thou readest apocalypsie. ix. that is with appa
rent reasons of sophistrye & traditions of their
awne makyng/ founded with out grounde of
scripture/and partly in iugglunge with the tex
te/expoundinge it in soch a sense as is impossis

ble to gether of the texte/ if thou see the processe
orde and meaninge therof.

¶ And even in the bisshope of londons house I
intended to have done it. For when I was so
tumoyled in the conre where I was that I
coude no lenger there dwell (the processe w
herof were to longe here to reberce) I this w
se thought in my silfe/this I suffre because the
prestes of the conre be vnlerned/as god it knos
methere are a ffull ignorant sorte which has
ue sene no more latyn then that they read in
their portesses and missales which yet many
of them can scarcely read (excepte it be Albertus
de secretis mulieru in which yet / though they
be never so sorly lerned/they pore day and ni
ght and make notes therin and ass to teach the
mydryves as they say / and lymrod a boke of
constitutions to gether ithes/mortuaryes/offe
ringes/customs/and other pillage/which they
calle/not theirs/but godes parte and the deu
ty of holyc chirch/to discharge their conscienc
es with all: for they are bound that they shal
not dimynysh/but encrease all thinge vnto the
vntmost of their powers) and therfore (becau
se they are thus vnlerned thought I) when
they come to gedder to the alehouse / which
is their preachinge places they afferme that my
sanges are heresy. And besydes þ they adde
to of thir awne hedes which I never spake/as
the maner is to prolonge the tale to shone

the tyme with aff/ and accuse me secretly to the
chauncelare and other the bishopes officers/
And indeade when I cam before the chauces-
lare/he thretened me gievously/ and rexyled me
and rated me as though I had bene a dogge/
and layd to my charge wherof ther coudē be
none accuser brought forth (as their maner
is not to bringe forth the accuser) and yet al the
prestes of þ cont're were þ same daye there. As
I this thought the bishope of london came to
my remembrance whom Erasmus (whose ton-
ge maketh of little gnatnes greate elephates and
lifteth upp aboue the startes whosoever geveth
him a little exhibition) prayseth exceedingly amon
ge other in his annotaytions on the new testa-
ment for his great learninge. Then thought I/
if I might come to this mannes service/ I were
happye. And so I gat me to london/ & thos
row the accowntaunce of my master came to sir
barry gilford the kinges graces countroller/ & d
brought him an oration of Isocrates which I
had translated out of greke in to English/ and
desyred him to speake vnto my lorde of london
for me/ which he alsodid as he shewed me/ & d
willed me to write a pistle to my lorde/ and to
god to him my self which I also did/ and deli-
vered my pistle to a servant of his avene/ one
wylliam heylchayte/ a man of myne old acco-
yntaunce. But god which kneweth what is wi-
thin hypocrites/ sawe that I was begyled/ &
that that councell was not the nexte way vnto

my purpose. And therfore he gat me no favou-
re in my lordes sight. Wherewppō my lorde an-
swered me/ his house was full/ he had mo thē
he conde well finde/ and advised me to sete in
london/ wher he sayd Icoudē not lacke a serv-
ce/ And so in london Iabode almooste an yere/
and marked the course of the worlde/ and her-
de oure pratas/ I wold say oure preachers
how they bosted them selues and their hye au-
thorite/ and beheld the pompe of oure prelates
and how besyed they were as they yet are/ to set
peace and vniue in the worlde (though it benot
possible for them that walke in darkenesse to cō-
tinue longe in peace/ for they can not but ether
stōble or dash them selues at one thinge or a
iiother that shaff clene vnquyer all togodder) &
sawe thinges wherof I deferre to speake at
this tyme and vnderstode at the laste not only
that there was no rowme in my lorde of lon-
dons palace to translate the new testament/ but
also that there was no place to do it in all ens-
glonde/ as experiance doth now openly declare.
Under what maner therfore shuld I now
submitem this boke to be corrected and amens-
ded of them/ which can suffer nothinge to be
wells? Or what protestacyon shuld I make in
soch a matte/ vnto oure prelates thos stubbus
the lymrothes whch so mightely fight agen-
st god and resist his holy spirite/ enforcynge
with all crafte and foylteto quench the ligh-
of the everlastinge testament/ promyses/ and as

poynemente made betwene god & vs: and hea
pinge the sircē wīth of god vpon all prīces
and rulars/mockinge the with false sayned na
mes of hypocrysye/and servinge ther lustes at
all poyntes/ & dispensinge with the even of the
very lawes of god/ of whiche Christe him selfe tes
tifieth Mathew. v. y not so moch as one tit
tle therof maye perish or be broke. And of whis
ch the prophete sayth Psalme. cxvii. Thou has
ste comaued thy lawes to be kepte meod/ y
is in hebrewe exceedingly/ with all diligēce/mis
ght & power/ and haue made the so mad with
their iuglēnge charmes and crafty persuasōids
that they thinke it full satisfaction for all their
wēked lyvīngē/ to comēt soch as tell the trou
th/ & to borne the woode of their soules helth &
sle rehōsōver before theron.

¶ Not withſtādinge yet I submytte this boke
and all other that I haue othermade or trāllaſ
ted/ or shall in tyme to come (if it be goddes
will that I shall further laboure in his hers
vestynto all them that submytte the selves on
to the woode of god/ to be corrected of the yee
and moreover to be disalewed & also burnit/ if
it seeme worthy when they haue examyned it
wyth the hebreue/ so that they first put forth of
their awne translatinge a nother that is more
correcte.

Aprologue shewinge the vse of the scripture
Bough a man had a pre
cious iuell and a rich/
yet if he wiste not the va
lue therof nor wherfore
it served/he were nother
the better nor rycher of a
straw. Eyen so though
we read the scripture &
hable of it never so moch/ yet if we knowe not
the vse of it/ and wherfore it was geuen/ and
what is theim to be sought/ it profiteth vs no
thinge at all. It is not enough therfore to read
and talke of it only/but we must also desyre god
daye and night instantly to open oure eyes/ ab
to makers vnderston'd and feale wherfore the
scripture was geuen/ that we maye applie the
medycine of the scripture/every man to his aw
ne sores/inlesse then we entend to beydle di
puters/ and brauliers aboue rayne wordes/ e
ver gnawen gepon the bitter barefewilh out
and never attayninge unto the swete pith wi
th in/ and persequutinge one an other for defen
dinge of lewde imaginacions and phantasyes
of oure arene invencyon
Paulē in his thyrdē of his secōde epistole to Tymo
the sayth/ his scripture is good to teache/ for
he ought me to teach & not dreames of their aw
ne makinge/ as his pope doth) & also to improue/
for his scripture is his trichstone his tryeth all do
ctrynes/ & by y we know the false from y true.

And in the, vi. to the ephesians he calleth it the
swerd of the spirite/by cause it killeth hypocri-
tes and vtereth ad improverth their false inven-
tions. And in the, xx. to the Romayns he sayth
all that are wryten/are wryten for oure learnin-
ge/that we thorow pacience and cōsorte of the
scripture myght have hope. That is/ the ensam-
ples that are in the scripture comforthe vs in all
oure tribulacions/and make vs to put oure tru-
ste in god/and paciently to abyde his leysure.
And in the, x. of the fiste to the Corinthians he
bringeth in examples of the scripture to feare vs
and to bridle the fleshe/that we caste not the po-
ke of the lawe of god from of oure neckes/ and
fall to lustyng and doinge of evill.

¶ So now the scripture is a light and sheweth
vs the true waye/ both what to do / and what
to hope. And a defensye from all etroure/ and a
comforthe in adversyte that we despayre not.
and feareth vs in prosperyte that we synne not.
Seēe therfor in the scripture as thou readest it
first the lawe/what god comauideth vs to doo.
And secundarylye the promyses/ which god
promyseth vs ageyne/namely in Christe Jesu
oure lorde. Then seke ensamples/fiste of com-
sorte/how god purgeth all them that submitte
them selues to walke in his wayes/ in the pur-
gatorye of tribulacyon/delyveringe them yet at
the latter ende/and never soferinge any of them
to perissh/ that cleare faste to his promyses.
And synallye/note the ensamples which are vs-

ritento feare the flesh that we synne not. That
is/how god suffereth the vngodlye and wicked
synners that resist god and refuse to follow
him/to contynue in their wickednesse/ever was
xinge worse and worse vntyl their synne be so
sore increased and so abhominable/that if they
shuld longer endure they wold corrupte the very
electe. But for the electes sake god sendeth the
preachers. Nevertheless they harden their har-
tes agaist the truth/and god destroyeth the
vterlye and begynneth the world a new.

¶ This comforthe shal thou evermore finde in
the playne texte and dulerall sense. Whether is ther
re any storie so homely/ so rude/ yee or so ryle
(as it semeth outwardely)herin is not exceedyn-
ge greate comforthe. And when some which ses-
me to themselves great clarkes saye: they wott
not what moare profite is in many gestes of
the scripture if theybe read with out an allego-
rye/ then in a tale of frobenhode/saye thou: that
they were wryten for oure consolacyon and com-
forthe/that we despayre not/if soch likehappen
vnto vs. We be not holier then Noe/though he
were once dronke. Whether better beloved then
Jacob/though his arme somedysled his bed-
de. We be not holier then lot/though his dou-
ghters thorow ignorance deceaved him/nor pa-
radisentre holier then thosse daughters. Whether
are we holier then David/though he brake
wedlocke and upon the same commytted abho-
minable murther. All those men have witnes-

ffe of the scripture that they pleased god and wa-
re good men both before that those thinges
chaunced them and also after. Neverthelesse so-
ch thinges happened them for oure ensampler
not that we shuld contrafayte their evill/ but if
whyle we fight with oure selves enfor syngē to
walke in the lawe of god (as they did) we yet fall
likewise/ that we despayre not/ but come aga-
yn to the lawes of god and take better holde
¶ We read sens the tyme of Christes deeth/ of
virgins that have bene brought vnto the come-
stues/ and theye defyled/ and of martyrs that ha-
ue bene bounde and hōres haue abusid their bo-
dies. Why: The iudgements of god are bottō-
lesse. Soch thinges chaunced partly for ensam-
ples/ partly god thoro synne healeth synne
Pryde can neither be healed nor yet appere but
thoro soch horrible deades. Paraduenture
they were of hōopes seete ad reiysed fleschly/
thinkinge that heaven came by deade and not
by Christ/ and that the outwardē dead iustifys-
ed them & made them holy and not the inwardē
spirit receaved by fayth and the consent of the
harte vnto the lawe of god.
¶ As thou readest therfore think that every
fillable pectayneth to thyne awne self/ and sucke
out the pitie of the scripture/ and awne thy self
ageynst all assaultes. Firste note with stronge
faith the power of god in creatinge all of nought
Then marke the grevous fall of Adam and of
us all in him/ thoro the lightrighte of the

commaundement of god. In the iii. Chapitre
God turneth him vnto Abel and then to his
offeringe/ but not to Cain and his offeringe.
Where thou seest that though the deades of the
evel apere outwardly as gloriour/ as the dea-
des of the good: yet in the sight of god which
loketh on the harte/ the deade is good because
of the man/ and not the man good because of
his deade. In the vi. God sendeth Noe to pres-
ach to the wicked and giveth them space to re-
pent: they war hard herted/ God bringeth them
to nought. And yet saith Noe: even by the sa-
me water by which he destroyed them. Marke
also what folowed the pryde of the buyldinge
of the toure of Babel
Consydere how God sendeth forth Abraham out
of his awne contrey to a strange lande full of
wicked people/ and gave him but a bare pro-
messe with him that he wold blesse him and de-
fende him. Abraham beleved: and that worde
saued and delyuered him in all parelles: so that
we se/ how that mannes life is not mayntayns-
ed by hred onlye (as Christe sayeth) but moch ra-
ther by belevinge the promyses of god. Behold
how soberly and how circumspectly both Abra-
ham and also Isaac behauie them selves amō-
ge the infideles. Abraham byeth that which
micht haue ben givē him for nought/ to cutte
of occasions. Isaac when his welles which he
had digged were taken from him/ giveth row-
me and resisteth not. More over they creand ses-

we and se de their catell/and make confederacy
ons/ād take perpetuall truce/and do all outwo-
ard thinges: Even as they do which have no
faith/for god hath not maders to beydle in this
world. Every man must wortke godly and truly
to the vtmoste of thē power that god hath ge-
ven him: and yet not truste therin: but in goddes
woorde or promesse: and god will wortke with vs
and bunge that we do to good effecte. And the
when oure power will extend no further/gode
des promises wyl wortke all alone

INow many thinges also resisted the promises
of god to Iacob. And yet Iacob conuerteth
god with his awne promises sayenger O god
of my father Abraham: and god of my father
Isaac/ Glōde which saydeste unto me returne
unto thyne awne contre/ and unto the place
were thou wast borne and I wil do the good
I am not worthy of the leste of those mercyes/
no: of that trouth which thou haste done to thy
servant I went out but with a staffe/and come
borne with idroves/delyver me out of the han-
des of my brother Esau/for I feare hym greatly
ye. And god delyvered him/and will likewy-
se all that call unto his promises with a repen-
tinge herte/were they never so great synners.
Marke also the weake infirmites of the mā He
lovethe one wife more then a nother/one sonne
more then a nother. And se how god purgeth
him. Esau threteneith him: Laban begyleth
him. The beloued wife is longe baren: his

doughter istaryshed: his wife is defyled/ and
that of his awne sonne. Rabel dieith/Joseph
is taken a way/ see and as he supposed rent of
wild beastes 2ynd yet how gloriouſ was hys
ender: Note the wekenesse of his Children/ see
and the synne of them/ and how god thorow
their awne wekenesſe saved them. These ens-
amples teach vs that a man is not attonce
parfekte the firste daye he beginneth to lyre wel
They that be stronge therfore muste suffre with
the weake/ and helpe to kepe them in unite
& peace one with a nother vntill they beстрōger

Note rehat the brothren sayde when they
were tached in Egipte/we haue verely synned
(sayde they) agaynst our brother in y^e we fasse
we the anguylsh of his soule when he besoughte
us/ and wold no heare him: ad therfore is this
tribulation come vpon vs. By which ensam-
ple thou seisthe/how that conscience of evyl doz-
enges findeth men out at the laste. But namely
in tribulacyon and aduersite: there temptacyon
and also desperacyon: yee and the verye paynes
of hell find vs out: where the soule feleth the ferſe
wrath of god and wyssheth mountaynes to fal-
le on her and to hyde her(yf it were possible) fro
the angrye face of god.

Marke also how greate evilles folow of how
little an occation Dina goeth but forth alone to
se the doughters of the contre/and how greate
myscheve and trouble foloweth: Jacob loued but
one sonne more then another/ād how greevous

inurther folowed in their hartes? These are ene
samples for oure learninge to teach vs to walke
warely and circumspectly in the woorde of weaz
fe people/that we geve no maner occasions of evyll
¶ Finally/ se what god promyzed Joseph in his
dremes. Those promesses accopanyed him all
ways/and went doun wyth him even in to the
depe donegeon/ And brought him uppe agayns
me/ And never for soke him till all that was
promyzed was fulfilled. These are ensamples
veryte for oure learninge (as paule sayth) to teach
vs to truste in god in his stroge syre of tribulation
and purgatorye of oure flesh. And that they
which submytte them selues to folow god
shuld note and marke soch thinges/ for theyz
lerninge and comforte/is the frute of the scrip
ture and cause why it was wryten: And with
soch a purpose to reade it/is the waye to evers
lastyng life and to those ioyfull blyssinges
that are promyzed vnto all menys in the sea
de of Abraham/which seade is Iesus Christe
oure lorde/to whom be honoure and prayse for
ever and vnto god oure father thorow hym.

A. III. E. 17.

i. Chapter

fo. i.

The fyrt boke

of Moses called Genesis

The fyrt Chapter.

In the begynnyng God created
heaven and erth. The erth was voy
de and emptie/ and darcnesse was
upon the depe / and the spirite of
god moved vpon the water



Than God sayd: let there be lyghte and thes
re was lyghte. And God sawe the lyghte that it
was good: & devyded the lyghte from the darc
nesse/ and called the lyghte daye / and the darc
nesse nyghte: and so of the evenyng and morn
yng was made the fyrt daye

And God sayd: let there be a fyrmant
betweene the watters/ & let it devyde the watters
a sonder. Than God made the fyrmant and
parted the watters which were vnder the fyr
mant/ from the watters that were above the
fyrmant: And it was so. And God called
the fyrmant heaven/ And so of the evenyng
and morning was made the seconde daye

And God sayd: let the watters that are vns
der heaven gather them selues vnto one place/
that the drye londe may appere: And it came so
to passe. And god called the drye lande the erth
and the gatheringe togyther of watters calle
ye the see. And God sawe that it was good

B. 1.

i. Chapter.

And God sayd: let the erth bringe forth herbe and grasse that sowe seed/ and frutefull trees that bere frute every one in his kynde/ havyng their seed in them selues upon the erth. And it came so to passe: ad the erth brought forth herbe and grasse sowinge seed every one in his kynde & trees beryng frute & havyng their seed in the selues/ every one in his kynde. And God sawe that it was good: and the of the evenyngē and momyngē was made the thyrde daye.

Than sayd God: let there be lyghtes in the firmament of heaven to devyde the daye fro the nyghte/ that they may be onto sygnes/ seasons/ dayes & yeares. And let them be lyghtes in the firmament of heven/ to shyne upon the erth. & so it was. And God made two great lyghtes/ a greater lyghte to rule the daye/ & a lesse lyghte to rule the nyghte/ and he made sterres also. And God put them in the firmament of heven to shyne upon the erth/ and to rule the daye & the nyghte/ ad to devyde the lyghte from darcness. And god sawe if it was good: and so of the evenyngē ad momyngē was made the fourth daye.

And God sayd: let the water bringe forth creatures that move & have lyfe/ & foules for to flee over the erth vnder the firmament of heven. And God created greate whalles and all maner of creatures that lyue and moue/ which the waters brought forth in their kyndes/ ad all maner offedered foules in their kyndes. And

ii. Chapter.

fd. 4.

God sawe that it was good: and God blessed them syngē. Growe and multiplye ad syff the waters of the sees/ & let the foules multiplye vs po the erth. And so of the evenyngē & momyngē was made the fyfth daye.

And God sayd: let the erth bring forth lyvynge creatures in thir kyndes: catell & wormes & beastes of the erth in their kyndes/ & so it came to passe. And god made the beastes of the erth in their kyndes/ & catell in their kyndes/ ad all maner wormes of the erth in their kyndes: and God sawe that it was good.

And God sayd: let vs make man in oure symlitude ad after oure lyckness: that he may have rule over the fyfth of the see/ and over the foules of the ayre/ and over catell/ and over all the erth/ and over all wormes that crepe on the erth. And God created man after his lyckness/ after the lyckness of god created he him: male & female created he them.

And God blessed them/ and God sayd vns to them. Growe and multiplye and syff the earth/ and subdue it/ and have domynyon over the fyfth of the see/ and over the foules of the ayre/ and over all the beastes that move on the erth.

And God sayd: se/ I haue geden yow all herbes that sowe seed which are on all the erth/ and all maner trees that haue frute in them and sowe seed: to be meate for yow & for all

B. 4.

beastes of theerth/ and onto all soules of the ayre/ and onto all that crepeþ on the erth wher-
re in is lyfe/ that they may haue all maner her-
bes and grasse for to eate/ and even so it was.
And God behelde al that he had mad/ and loo-
they were excedyng good: and so of the eve-
nyng and mornynge was made the syxt h daye.

The seconde Chapter.

Thus was heave & erth fymished wþth-
all their apparet: and i þ seveth daye
god ended hys wroke which he had
made & rested in þ seventh daye frþ all his wor-
kes which he had made. And God blessed þ se-
venth daye/ and sanctyfied it/ for in it he rested
from all his workes which he had created and
made.

CThese are the generations of heaven & erth
when they were created/ in the tyme when the
LORde God created heaven and erth and all
the shrubbes of the felde befor they were in the
erthe. And all the herbee of the felds before they
sprange: for the LORde God had yet sent no
rayne vpon the erth/ nether was there yet any
man to tille the erth. But there arose a myste-
out of the ground and watered all the face of
the erth: Then the LORde God shope man/ es-
ten of the mynde of the erth and breþed into
his face the breþ of lyfe. So man was made a
lyvinge soule.

CThe LORde God also planted a garden in
Eden from the begynnyng/ and there he sette

man whom he had formed. And the LORde
God made to spryng out of the erth/ all mas-
ter trees beþyful to the syghte and pleasant
to eate/ and the tree of lyfe in the middes of the
garden: and also the tree of knowlege of good
and euill.

And there sponge a rever out of Eden to
water the garden/ and thence devideþ it selfe/
and grawe into fourne principall waters. The
name of the one is Phison/ he it is that compa-
seth all the lande of heula/ wher gold gres-
þeth. And the gold of that contrey is preciouse/
here is found bedelion and a stonye called Os-
myn. The name of the seconde ryver is Gihons/
which compasþ haleþ the lande of Inde. And
the name of the thyrde river is Hidell/ wh-
iche runneth on the easte syde of the assyrians.

And the fourth river is Euphrates.
And the LORde God toke Adam and put
him in the garden of Eden/ to dresse it and to
kepe it: and the LORde God comaundered A-
dam saynge: of all the trees of the gardē se thou
eate. But of the tree of knowlege of good and
euill se that thou eate not: for even þ same daye
þe thou eatest of it/ thou shalt surely dye.
And the LORde God sayd: it is not good
that man shulde be alone/ I will make hym an
helper to beare hym company: And after þ the
LORde God had made of the erth all maner
beastes of the felde/ and all maner soules of the
ayre/ he brought them vnto Adam to see what

iii. Chapter

he wold call them. And as Adam called all manner living creatures; so are their names. And Adam gave names unto all manner creatures and unto the fowles of the ayre, and unto all manner creatures of the felde. But there was no helpe found unto Adam to beare him companye.

Then the LORde God cast a slumber on Adam, and he slept. And then he toke out one of his rybbes, and in stede ther of he sylded vp the place with flesh. And the LORde God made of the rybbe which he toke out of Adam, a woman, and brought her unto Adam. Then sayd Adam this is once bone of my boones, and flesh of my flesh. This shal be called woman: because she was take of the man. For this cause shal a man leue father and mother, and cleve unto his wyfe: and they shal be one flesh. And they were either of them naked, both Adam and his wyfe, and were not ashamed.

The iii. Chapter

But the serpent was soruyller than all the creatures of the felde which the LORde God had made, and sayd unto the woman, I b syr, that God hath sayd, ye shall not eate of all manner trees in the garden. And the woman sayd unto the serpent, of the frute of the trees in the garden we may eate, but of the frute of the tree y is in the myddes of the garden, sayd God, se that ye eate not, and se that ye touch it not, lest ye dye.

iii. Chapter

So. iii

Then sayd the serpent unto the woman: tush ye shall not dye: But God doth knowe that we haue soever yeshulde care of it, your eyes shuld be opened, and ye shulde be as God and knowe both good and evill. And the woman sawe that it was a good tree to eare of, and juste unto the eyes and a pleasant tree for to make wylle. And toke of the frute of it and ate, and gaue unto her husband also with her, and he ate. And the eyes of both them were opened, that they vnderstode how that they were naked. Then an they sowed sygge leves togedder and made them apurns.

And they herd the voyce of the LORde God as he walked in the gardene in the coole of the daye. And Adam hyd hymselfe and his wyfe also from the face of the LORde God, amonge the trees of the garden. And the LORde God calld Adam and sayd unto him where art thou? And he answered, Thy voyce I heard in the garden, but I was afraid because I was naked, and therfore hyd myselfe. And he sayd: who told the that thou wast naked? hast thou eaten of the tree, of which I bade thee that thou shuldest not eate? And Adam answered, The woman which thou gavest to beare me companye, she toke me of the tree, and I ate. And the LORde God sayd unto the woman: wherfore didest thou so? And the woman answered, the serpent deceived me and I ate,

ijij. Chapter

¶ And the LORde God sayd unto the serpē because thou hastē so done moſte cursed be thou of all catell and of all beaſtes of the feld: oppō thy bely ſhalt thou goo: and erth ſhalt thou eate all dayes of thy lyfe. Mo:over I will put haired betweene the and the wooman / and betweene thy ſeed and thy ſeed. And that ſeed ſhall tread the on the heed/ād thou ſhalt tread hit on the hele,

And unto the wooman he ſayd: I will ſuerly encreaſe thy ſo:wo:ād make the ofte with chil: / and with payne ſhalt thou be deleverd: And thy iuſtis ſhalt pertayne unto thy hufbond and he ſhall rule the.

And unto Adā he ſayd: for as moch as thou haſt obeyed the voynce of thy wyfe/ and haſt eaſten of the tree of which I commaunded the ſayinge: ſe thou eate not therof: cursed be the erth for thy ſake. In ſorrow ſhalt thou eate therof all dayes of thy lyfe. And it ſhall beare thornes ād thylſels unto the. And thou ſhalt eate the herbes of þy feld: In the ſweete of thy face ſhalt thou eate brieđe / untił thou returne unto the erth whēce thou waſt take: for erth thou art/ ād on to erth ſhalt thou returne.

And Adā caſed his wyfe Heua / because ſhe was the mother of all that lyeth. And the LORde God made Adā and hys wyfe gaſmentes of ſkynnes / and put them on them. And the LORde God ſayd: loo/ Adā is become as it were one of vs/in knowlege of good and eveyr. But now leſt he ſtrechforth his hand

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fo. v.

and take also of the tree of lyfe and eate and lyſe ever.

And the LORde God caſt him out of the gaſden of Eden/ to tyllie the erth whēce he was taken. And he caſt Adā out/ and ſetice at þy ente ringe of the gaſden Eden/ Cherubin with a naſed ſcorde movinge in and out/to kepe the way to the tree of lyfe.

¶ The.ijij. Chapter.



¶ And Adā lay roþt Heua ys wyfe/ whiche conceaved and bare Cain / and ſayd: I haue gotten a mā of the LORde. And ſhe proceſed forth and bare hys brother Abel: And Abel became a ſheperde/ And Cain became a ploweman. And it ſortuned in proceſſe of tyme/ that Cain in brought of the frute of the erth: an offeryng unto the LORde. And Abel/ he brought also of the fyſtlynges of hys ſhepe and of the ſart of them. And the LORde loked onto Abel and to his offeryng: but onto Cain and onto his offeryng/ looked he not. And Cain was wroþh excedingly/ and loued. And the LORde ſayd vns to Cain: why art thou angry/ and why loueſte thou: Woreſt thou not yf thou doſt well/ thou ſhalt receive it: But q̄ yf thou doſt evell/ by q̄ by thy ſynne lyeth open in the dore. Not withſtands

Of this
ace no doz dyng let it be subdued onto the/ād see thou rus
ie y pope le it. And Cain talked wytch Abel his bro
ther in all ther.

inges ma
eth hi self
ual with And as soone as they were in the felde/ Cais
od roke an in felle vpon Abel his brother and slewe hym
caeson to. And y LORde sayd unto Cain: where is Abel
iarte all thy brother? And he sayd: I can not tell/ am I
is creatur my brothers keper? And he sayd: What hast
is: and to thou done? the voice of thy brothers bloud crys
o: bid vns eth vnto me out of the erth. And now cursed be
er Payne of thou as pertaynyng to the erth / which opened
te on unica hy: mouth to receaue thy brothers bloud of thy
d y no mā ne hande. For: when thou tyflest the grounde she
whether he shall yee foorth not geve hy: power onto the. A
tere fige or vagabunde and a remangate shalt thou be upon
mperoure) the erth.
ie so hardy

o punishe
hem for And Cain sayd unto the LORde: my synne
hat so es is greater/then that it may be forgeven. Behol
er my schef de thou castest me out thys day from of the face
of the erth/and frō thy syghte must I hyde my
He croone selfe ad I must be wandryng and a vagabund
s to the ali de vpon the erth: More over who so ever fyndeth
ence to do me/woylt kill me. And the LORde sayd unto bi
that they vlot so/ but who so ever sleyth Cain shalbe puni
ste a protec hed. vñ folde. And y LORde put * a marke vñ
io & a sure Cain that no man yfounde hym shulde kill hym
intuarie.

iii. Chapter

iii. Chapter. fo. vi.
And Cain went out frō the face of the LORde
and dwelt in the lande Nod/on the east syde of
Eden.

And Cain laye wytch hys woyfe / which con
ceaved and bare Henoch. And he was buyldin
ge a cyte and callid the name of it after the na
me of hys sonne/ Henoch. And Henoch begat
Irad. And Irad begat Mahuiael. And Mau
huiael begat Mathusael. And Mathusael bes
gat Lamech.

And Lamech toke hym two woyves: the one
was callid Ada/and the other Zilla. And Ada
bare Jabal/of whome came they that dwelle in
rentes ad possesse catell. And hys brothers na
me was Jubal: of hym came all that exercys
se them selfes on the harpe and on the organs
And Zilla she also bare Tubalcain a worker in
metall and a father of all that grave in brasie
and yeron. And Tubalcains syster was callid
Naemaz.

Then sayd Lamech unto hys woyves Ada ad
Zilla: heare my voice ye woyves of Lamech
and herken unto my wordes/for I haue slayne
a man and wounded my selfe/and haue slay
a yongman / and gotte my selfe stripes:

v. Chrpter

For Cain shall be avenged seuenfolde: but Lamech seuentie tymes seuenfolde.
¶ Adam also lay with hys wyfe yet agayne/ and she bare a sonne ad called hys name Seth
For god (sayd she) hath gaven me a norther sonne
So: Abel whom Cain slew. And Seth begat a sonne and called hys name Enos. And in that tyme began men to cast on the name of the
LORde.

The, v. Chrpter.


Bys is the boke of the generacion of man/ In the daye when God created man and made hym after the symylitude of god Male and female made he the and called their names mans in the daye when they were created. And when Adam was an hundred and thyty yere old/ he begat a sonne after hys lycknesse and symylitude: and called hys name Seth. And the dayes of Adam after he begat Seth/ were eyght hundred yere/ and begat sonnes and doughters. and all the dayes of Adam which he lyved/ were, ix. hundred and, xxx. yere/ and then he dyed.

And Seth lyved an hundred and, v. yeres/ and begat Enos. And after he had begot Enos he lyved, viij. hundred and, viij. yere/ and begat sonnes and doughters. And all the dayes of Seth were, ix. hundred and, xij. yere/ and dyed.

And Enos lyved, lxxx, yere and begat

v. Chrpter

50. viij.

Fenan. And Enos after he begat Fenan/ lyved viij. hundred and, x. yere/ and begat sonnes and doughters: and all the dayes of Enos were, ix. hundred and, v. yere/ and than he dyed.

And Fenan lyued, lxx. yere and begat Mahalael. And Fenan after he had begot Mahalael/ lyued, viij. hundred and, xl. yere and begat sonnes and doughters: and all the dayes of Fenan were, ix. hundred and, x. yere/ and than he dyed.

And Mahalael lyued, lxxv. yere/ and begat Jared. And Mahalael after he had begot Jared lyued, viij. hundred and, xxx. yere and begat sonnes and doughters: and all the dayes of Mahalael were, viij. hundred mynetye and, v. yeres/ and than he dyed.

And Jared lyued an hundred and, lxij. yere and begat Henoch: and Jared lyued after he begat Henoch, viij. hundred yere and begat sonnes and doughters. And all the dayes of Jared were, ix. hundred and, lxij. yere/ and than he dyed.

And Henoch lyued, lxxv. yere ad begat Mathusala. And Henoch walked myth god after he had begot Mathusala, viij. hundred yere/ and begat sonnes and doughters. And all the dayes of Henoch were, viij. hundred and, lxxv. yere/ and than Henoch lyued a godly lyfe/ and reas nomore sene/ for God toke hym away.

And Mathusala lyued an hundred and, lxxxvij. yere and begat Lamech: and Mathusala

vj. Chapter

fo. viii.

after he had begot Lamech /lyved. viij. hundred
and. lxxij. yere, / ad begat sonnes and dough-
ters. And all the dayes of Methusala were. x.
hundred. Ixxij. yere/ and than he dyed.

And Lamech lyved an hundred. lxxij. yere /
begat a sonne and calleth hym Noe sayng. This
same shal comforte vs: as concernyng our
worke and sorowes of our handes which we ha-
ue aboue the erthe that the LORde hath cur-
sed. And Lamech lyved after he had begot Noe
v. hundred/ nyne and. v. yere/ and begat son-
nes and daughters. And all the dayes of Lam-
ech were. viij. hundred. lxxij. yere/ and than he
dyed. And when Noe was. v. hundred yere ol-
de/ he begat Sem/ Ham and Japhet.

¶ The. vj. Chapter.

And it came to passe/ whan men bega-
to multiplyng ap̄ the erth ad had be-
got them daughters/ the sonnes of
God sawe the daughters of men that they wes-
refayre/ and toke unto them wyves / which
they best liked am̄ge the all. And the LORd
sayd: My spirite shal not alwaye stryue wi-
th the man/ for they are flesh. Nevertheles I wyl
geue them yet space/ and hundred and. xx. yeres

There were tirantes in the world in thos
dayes. For after that the children of God had
gone in unto the daughters of men and had be-
gotten them children/ the same children were
the mightiest of the world and men of renowne

Chapter. vi.

And whan the LORde sawe yf the wickednesse
of man was increased ap̄on the erth/ and that
all the ymagination and thoughtes of his herte
was only evell continually/ he repented that he
had made man ap̄on the erth and sorowed in
his herte. And sayd: I wyll destroy mankynde
which I haue made/ fr̄ of the face of the erth:
both man/ beast/ worme and foule of the ayre/
for i rep̄et me that I haue made them. But
yet Noe found grace in the syghte of the LOR-
de.

These are the generationes of Noe. Noe was a
righteous man and incorrupte in his tyme/ &
walked with god. And Noe begat. iiiij. sonnes:
Sem/ Ham and Japheth. And the erth was
corrupte in the syghte of god and was full of
mischef. And God looked vpon the erth/ ad loo-
k̄e it was corrupte: for all flesh had corrupte his
way vpon the erth.

Than sayd God to Noe: the end of all flesh
is come befor me/ for the erth is full of thare
mischef. And loo/ I wyll destroy them with
the erth. Make thee an arcke of pine tree / and
make chaumbers in the arcke/ and pytch it wy-
thin and wrythout wryth pytch. And of this fa-
cion shal thou make it.

The lenth of the arcke shal be. iij. hundred
cubites/ ad the bredth of it. l. cubites/ and the
hight of it. xxx. cubites. A wyndow shal thou
make aboue in the arcke. And wrythin a cub-
ite compasse shal thou snysh it.

vii. Chapter

And the dore of the arcke shalt thou sette in y
nde of it; and thou shalt make it with iij. lostes
one aboue an other. For behold I will brunge in
a floud of water upon the erth to destroy all
flesh from vnder heaven/ wherin breath of life is
so that all that is in the erth shall perish. But
I will make myne apoyntement with the/that
both thou shalt come in to þ arcke and thy son
nes/ thy wyfe and thy sonnes wyves with the.

And of all that lyveth what soever flesh it
be/ shalt thou bryng in to the arcke/ of every
thyng a payre/ to kepe them a lyve wþt the.
And male and female se that they be/ of byr
des in their kynde/ and of beastes in their ky
nde/ and of all maner of wormes of the erth in
their kynde: a payre of every thinge shall come
vnto the to kepe them a lyve. And take unto
the of all maner of meat þ may be eaten & laye
it vp in stoor by the/ that it may be meat both
for þ and for the: and Noe dyd acordyng to all
that God commaunded hym.

The. viii. Chapter.



And the LORd esayd vñ
to Noe: goo in to the arke
þe both thou and all the
houſſold. For the haue I
sene ryghtvudis before me
in thy generation. Of
all clene beastes take vñ
to the, viii. of every kynde
the male and hys female

viii. Chapter

þo. x.
And of vñclene beastes a payre/ the male and
hys female: lykewyse of the byrdes of the ayre
þo. of every kynde/male and female to save seed
þpon all the erth. For. viii. dayes hence wyl I
send rayne vppð the erth. xl. dayes & xl. nyghtes
and wyl destroy all maner of thynges that I ha
ue made/ from of the face of the erth..
And Noe dyd acordyng to all þe lorde es
maunded hym: and Noe was, vi. hundred ye
re olde/ when the floud of water came vpon
the erth: and Noe went and his sonnes and his
wyfe and his sonnes wyves wþt hym/ in to
the arke from the waters of the floud. And of
vñclene beastes and of beastes that n̄ are vñclene
and of byrdes and of all that creperh vppð the
erth/ came in by. couples of every kynde vnto
Noe in to the arke: a male and a female: even as
God commaunded Noe. And the seventh daye
the waters of the floud came vpon the erth.

In the. vi. hundred yere of Noes lyfe/ in the
secunde moneth/ in the. xvij. daye of the moneth/
þe same daye were all the founteynes of the gres
þe dep̄ broken vþ/ & the wyndowes of heave re
þe opened/ ad there fel a rayne upon the erth. xl.
dayes and. xl. nyghtes.

And the selue same daye went Noe/ Sem
Ham and Japheth/ Noes sonnes/ and Noes
wyfe and the. iii. wyves of his sonnes wþt thes
in to the arke: both they and all maner of bes
tis in their kynde/ & all maner of cateſſ in their
kynde & all maner of wormes that crepe vpon

viiij. Chapter

the erth in their fynde/ and all maner of byrdes in there fynd. / and all maner off foules wher soever had feders. And they came vnto Noe in to the arke by couples/ of all flesh þ had breth of lyfe in it. And they that came/ came male and female of every flesh accordyng as God comandid hym: q y LORde shyt the dore vppd him

And the stound came. xl. dayes q. xl. nyghtes vpon the erth/ q the water increased and bare vpp the arke and it was lufe vpp from of the erth. And the water plevayled and increased exceedingly vppon the erth: and the arke went vppd he toppe of the waters.

And the waters plevayled exceedingly above measure vppd the erth/ so that all the hye hylles which are vnder all the partes of heaven/ were covered: eoc. xv. cubytes hye plevayled the waters/ so that the hylles were covered.

And all fleshe that moved on the erth/ bothe birdes carest/ and beastes perissched/ with al that crepte on the erth and all men: so that all that had the breth of liffe in the nostrels of it thowtow all that was on dire lond dyed.

Thus was destroyed all that was vppd the erth/ bothe man/beastes/ womes and foules of the ayre: so that they were destroyed from the erth: save Noe was reserved only and they that were wryth hym in the arke. And the waters nevayled vppon the erth/ an hundred and syxty dayes.

The. viij. Chapter.

vi. C hapter

fo. x

Ald god remembred Noe q alij beastes q alij carest/ were with hi in y arke And god made a wynde to blow vppd y erth/ q waters ceased: ad y fountaynes of the depe ad the wyndowes of heave were stopte and the rayne of heaven was forbiddē/ and the waters returned from of y erth ad abated after the ende of an hundred and l. dayes.

And the arke rested vppd the mountayns of Ararat/ the xvij. daye of the vi. moneth. And the waters went away ad decreased vntyl the x. moneth. And the fyrst daye of the tenth moneth/ the toppes of the mounteyns appered.

And after the ende of xl. dayes. Noe opened the wyndow of the arke which he had made/ ad sent forth a raven/ which went out/ ever goinge and cominge agayne/ vntyl the waters were dreyed vpp vpon the erth

Then sent he forth a doue from hym/ to see whether the waters were fallen from of the erth. And when he doue coude fynde no resting place for hyr fote/ she returned to him agayne vnto the arke/ for the waters were vpon the f. e. of all the erth. And he put out hys hond/ and toke her and pulled hyr to hym into the arke

And he abode yet. viij. dayes mo/ and sent out the doue agayne out of the arke/ And the doue came to hym agayne aboue eventyde/ and beholde: There was in hyr mouth a lefe of an olive tre which she had plucked

C. q.

ix. Chapter

wherby Noe perceaved that the water s were abated oppen the erth. And he taried yet. viij. other dayes/and sent forth the dove/which from thence forth came no more agaync to him.

And it came to passe/thesixte hundred and one yere and the fyfth daye of the fyfth moneth/ that the waters were dryed vpp upon the erth. And Noe tooke off the hatches of the arke and lo ked: And beholde/the face of the erth was drye. So by the. xxvij. daye of the seconde moneth the erth was drye.

And God spake unto Noe saynge: come out of the arke/both thou and thy wyfe ad thy sonnes and thy sonnes wyues with the. And all the beastes that are with the whatsoever flesh it be/both soule and carrell/and all maner wormes that crepe on the erth/ bryng out with the/and let them moue/growe ad multiplye vppon the erth. And Noe came out/ad his sonnes and his wyfe and his sonnes wyues with hym. And all the beastes/and all the wormes / and all the soules/and all that moved vppon the erth/came also out of the arke/ all of one kynde together.

And Noe made an aualter unto the LOR D/ and toke of all maner of cleane beastes and all maner of cleane soules/ and offred sa crifys ce vppon the aualter. And the LOR D smellyd a sweete savoure and sayd in his hert: I wyl henceforth no more curse the erth for mannes sake/for the imagynacion of mannes hert is

ix. Chapter

x. xij.

edest/seven from the very youth of hym. Norouer I wyl not destroy from henceforth all that lyveth as I haue done. Whether shall so wyngyng and hardest/colde/and hete/somere & wyn ter/daye and nyghte ceasse/as longe as the erth endureth.

*This lawe
and soch his
to crequ
te/were fin
nes and rus
lars ordey
ned of God

¶ The. ix. Chapter.

Had God blessed Noe and his sons ges and rus
nes/and sayd unto them: Increase lars ordey
and multiplye and fyll the erth. The feare also and dred of yow be vpon all wherfore
castles of the erth / and vpon all foulnes of they ought
the ayre/ad vpon all that crepeth on the erth/ not to suffre
and vpon all ffishes of the see/which are ges the popes
uen onto youre handes And all that moveth vp Caines the
on the erth havyng lyfe/shall be youre meate: us to shede
Euen as y grene herbes/so geue I yow all thyn blood theirs
e. Only the flesh with his lyfe which is his not shed as
vlood/se that ye eate not.

*For verely the bloude of yow wherein yourelly er yet to sett
nes are wyl I requyre: Eue of the hande of all opp their ab
beastes wyl I requyrel/ And of the hande of hominable
man and of the hand off every mannes brother/ setuaryes &
wyl I requyre the lyfe of man: so y he which necke verses
heth mannes bloude/shall haue hys bloud cleane agen
hed by man agayne; for God made man after st the ordis
is arnelyckness. See that ye increase/ and naunce of
ye/and be occupyd vpon the erth/& multiplie therem.

¶ Furthermore God spake unto Noe & to his sonnes wyth hym saynge: see/ I make my bod

ix. Chapter

wyth you and youre seed after you / and wyth
all lyvynge thinge that is wyth you: both soule
and carel / and all maner beste of the erth that
is wyth yow / of all that commeth out of the erth
/ what soever beste of the erth it be.

I make my bonde wythyow / that hene forth
all flesh shal not be destroyed wyth þ water
of any floud / ad þ hence forth there shal not be
a floud to destroy the erth.

And God sayd: This is the token of my bo-
de which I make betwene me and yow / ad be-
twene all lyvyngethyng that is with yow for-
ever: I wyll sette my bove in the cloudes / and it
shal be a sygne of the appoyntment made be-
twene me and the erth: So that when I bring
in cloudes upo þ erth / the bove shall appere in
cloudes. And than wyll I thynke vpon my te-
stament which I haue made betwene me and
yow / and all that lyveth what soever flesh it be.
So that heneforth there shal be no more wa-
ters to make a floud to destroy all flesh.

The bove shalbe in the cloudes / and I wyll
loue vpon it / to remembre the euerlastynge tes-
tament betwene God and all that lyveth vpon
the erth / what soever flesh it be. And God sayd
vnto Noe: This is the sygne of the testament
which I haue made betwene me and all flesh
is on the erth.

The sonnes of Noe that came out of the ar-
ke were: Sem / Ham and Japheth. And Ha-

x. Chapter

So. xii.

he is the father of Canaan. These are the iiii. son-
nes of Noe / and of these was all the world os-
terspied.

And Noe beyng an husbād man / went furs-
th and planted a vneyarde and dranke of the
wyne and was dronke / and laye vncouered in
the myddest of his re. And Ham the father of
Canaan sawe his fathers preoyees / q tolde his
þ brethren that were wythout. And Sem and
Japheth toke a mantel / and put it on both there
shulders ad went backward / ad covered there
fathers secrets / but there faces were backward
So that they sawe not there fathers nakydnes.
As soone as Noe was awaked frō his wyne
and wyss what his yongest sonne had done vns
to hym / he sayd: cursed be Canaan / ad a seru-
ante of all seruantes be he to his brethren. And he
sayd: Blessed be the LORde God of Sem / and
Canaan be his seruante. God increase Japheth
that he may dwelle in the tentes of Sem. And
Canaan be their seruante.

And Noe lyved after the floude, iiii. hundred
and l. yere: So that all the dayes of Noe were
ix. hundred and l. yere / ad than he dyed.

The x. Chapter.

These are the generations of the son-
nes of Noe: of Sem / Ham and Jap-
heth / vwhich begat them children
after the floude.

x. Chapter

The sonnes of Japheth were: Gomyr/ Mas
gog/ Madai/ Jauan/ Tuball/ Mesech and Thy
ras. And the sonnes of Gomyr were: Alscenias
Riphat and Togarma. And the sonnes of Jauan
were: Elisa/ Tharsis/ Cithum and Dodas
nim. Of these came the Iles of the gentyls in
there conrees/ every man in his speach/ kynred
and nation.

The sonnes of Ham were: Chus/ Misraim
Phut and Canaan. The sonnes of Chus: were
Seba/ Heuila/ Sabta/ Rayma and Sabtama.
And the sonnes of Rayma were: Sheba/ & Se
dan. Chus also begot Henrod/ which begat to
be myghte in the erth. He was a myghtie hun
ter in the syghte of the LORde: Where of ca
me the proverbe: he is as Henrod that myghtie
hunter in the syghte of the LORde. And the
begynnyng of hys kyngdom was Babel/ Es
rech/ Achad and Chalne in the lande of Sy
near: Out of that lande came Ussur and bayl
ded Kinyue/ and the exte rehoboth/ and Calah
And Ressen betwene Kinyue and Chalah. That
is a grete exte. And Mizraim begat ludim/ Es
nannum/ Leabim/ Naphtuhim/ Pathrusim & Ca
sluhim: from whence came the Philistynes/ and
the Capitherynes.

Canaan also begat zidon his eldest sonne &
Heb/ Iebusi/ Emori/ Gergosi/ Hia/ Arki/ Si
ni/ Aruadi/ Semari and hamani. And after
ward sprange the kynredes of the Canaanytes
And the costes of the Canaanytes were syd Sys

xi. Chapter.

So. xiiij.
don tyll thou come to Merara & to Asa/ & iij.
thou come to Sodoma/ Gomorra/ Adama/ Zes
beim: evē onto Lasa. These were the chyldre of
Ham in there kynredes/ tonges/ landes and
nations.

And Sem the father of al þ childre of Eber
and the eldest brother of Japheth / begat
children also. And his sonnes were: Elam/ Asa
sur/ Arphachsad/ Lud/ & Aram. And þ chil
dree of Aram were: Oz/ Bul/ Gether & Uas
And Arphachsad begat Sala/ and Sala be
gat Eber. And Eber begat iij. sonnes. The na
me of the one was Peleg/ for in his tyme the
erth was devyded. And the name of his bro
ther was Jaketan.

Jaketan begat Almodad/ Saleph/ Byzars
moneth/ Zarab/ Hadram/ Orial/ Hickla/ Os
bal/ Abimael/ Seba/ Ophir/ Heuila & Jobab.
All these are the sonnes of Jaketan. And the
dwellyng of them was from Mes: until the
ou come onto Sephara a mountayne of the ea
ste lande. These are the sonnes o Sem in their
kynredes/ languages/ conrees and nations.
These are the kynredes of the sonnes of Noe/
in their generations and nations. And of these
came the people that were in the world after
the floude.

¶ The xi. chapter.

And all the world was of one tonge
and one language. And as they ca
me from the east/ they founde a playz

Chapter. xi.

ne in the lande of Syneare/and there they dwel-
led. And they sayd one to a nother: come on/let
us make brycke and burne it wryth fyre. So bryc-
ke was there stone and slyme was there morter
And they sayd: Come on/let vs buylde vs a cys-
te and a toure/that the toppe may reach onto he-
auen. And let vs make us a name/for perauen-
ture we shall be scattered abrode over all' the
erth.

And the LORde came doone to see the cy-
te and the toure which the chilidren of Adæ had
buylde. And the LORde sayd: See/the peo-
ple is one and haue one tonge amoung them all.
And thys haue they begon to do/ and wylf
not leaue of from all that they haue purposed to
do. Come on/let vs descend and myngell thei-
re tonge even there / that one vnderstonde not
what a nother sayeth. Thus y LORde scattered
them from thence oppon all' the erth. And they
left of to buylde the cyte. Wherfore the name of
it is callid Babell/because that the LORDE
there confounded the tonge of all' the world.
And because that the LORDE from thence sca-
tered them abrode oppon all' the erth.

These are the generations of Sem: Se was
an hundred yere olde and begat Arphachsad
ii. yere after the floude. And Se lyved after he
had begot Arphachsad v. hundred yere an
begat sonnes and daughters.

And Arphachsad lyued. xxv. yere and bes-

xi. Chapter.

So. xiiii
gat Sala/and lyued after he had begot Sala
iiij. hundred yere. iij. begat sonnes and dough-
ters. And Sala was. xxx. yere old and begat
Eber/ and lyued after he had begot Eber. iij. hū-
dred and thre yere/ and begat sonnes and dough-
ters

When Eber was. xxxiiij. yere olde/he begat
Peleg/ and lyued after he had begot Peleg/fou-
rhundred and. xxx. yere/ and begat sonnes and
daughters.

And Peleg when he was. xxx. yere olde bes-
gat Regu/and lyued after he had begot Regu.
ij. hundred and. ix. yere / and begat sonnes and
daughters.

And Regu when he had lyued. xxxij. yere bes-
gat Serug/and lyued after he had begot Serug.
ij. hundred and. viij. yere/ and begat sonnes
and daughters.

And when Serug was. xx. yere olde/he bes-
gat Nahor/and lyued after he had begot Nahor.
ij. hundred yere/ and begat sonnes & dough-
ters.

And Nahor when he was. xix. yes-
te olde / begat Terah / and lyued after he
had begot Terah / an hundred and. xix. yere/

xii. Chapter.

and begat sonnes and daughters.

And when Terah was. lxx. yere olde/he begat Abram/ Nahor and Haran.

And these are the generations of Terah. Terah begat Abram/ Nahor and Haran. And Haran begat Lot. And Haran dyed before Terah his father in the londe where he was borne/ at Ur in Chaldea. And Abram and Nahor roste them wyves. Abram's wyfe was called Sarai. And Nahor's wyfe Milca the daughter of Haran which was father of Milca. And of Zisca. But Sarai was baren and had no childe.

Then toke Terah Abram his sonne and Lot his sonne Harans sonne/ & Sarai his doughter in lawe his sone Abram's wyfe. And they went with hym from Ur in Chaldea/ to go into the lade of Chanaan. And they came to Haran and dwelld there. And when Terah was iij hundred yere old and. v. he dyed in Haran.

¶ The xii. Chapter.

Amen the LORde sayd unto Abram/ Gett the out of thy countre and from thy kyndred/ and out of thy fathers house/ into a londe which I wylle shewe the. And I wylle make of the a myghtie people/ and wylle blesse the/ and make thy name grete/ that thou mayst be a blesinge. And I wylle blesse the that blesse the/ and curse the that curse the. And in the shalt be blessed all the generations of the erthe.

And Abram wete as the LORde badd hym/

xiii. Chapter

¶ fo. xv.

and Lot went with hym. Abram was. lxx. yere olde/ when he went out of Haran. And Abram toke Sarai his wyfe and Lot his brothers sonne/ with all their goodes which they had gotten and soules which they had begotten in Haran. And they departed to god in to the lade of Chanaan. And when they were come in to the lade of Chanaan/ Abram went furth in to the lade tyl he came vnto a place called Sychem/ and vnto the oke of More. And the Canaanites dwelld then in the lade.

Then the LORde aperead unto Abram and sayd: vnto thy seed wylle I geue thy lade. And he buylde an aulter there vnto the LORDE which aperead to hym. Then departed he thensce vnto a mountayne that lyeth on the east syde of BETHLEHEM and pyched hys tente: BETHLEHEM beyng on the west syde/ and Aly on the east. And he buylde there an aulter unto the LORde/ and calld on the name of the LORde. And than Abram departed and toke his iourney southward.

After thys there came a derth in the lade. And Abram went downe in to Egypte to soke iourne there/ for the derth was sore in the lade. And when he was come nyne foyntes entred in to Egypte/ he sayd unto Sarai his wyfe. Beholde/ I knowe that thou art a faire woman to look upon. It wylle come to passe therfore wylle the Egyptians see the/ that they wylle say: she is his wyfe. And so shal they sley me and save the.

The.xiii. Chapter

Gaye I praye the therfore that thou art my sis-
ter/that I maye fare the better by reason of the
and that my soule maye lyue for thy sake.

As soone as he came in to Egipce/the Egip-
tis sawe the woman that she was very fayre.
And Pharaos lordes sawe hir also/and pray-
sed hir onto Pharao: So that she was taken in
to Pharaos house/ which entreated Abram
well for his sake/ so that he had shepe/oxen ad
he asses/men seruantes/mayde seruantes/ she as-
ses and camels.

But God plaged Pharao/and his house
wyth crete plages/because of Sarai Abraams
wyfe. Then Pharao called Abram and sayd:
why hast thou thus dealt with me? Wherfore
toldest thou me not that she was thy wyfe?
Whysaydest thou that she was thy sister/and
causedest me to take hir to my wyfe? But now
loo/there is the wise/take hir ad be walkynge.
Pharao also gaue a charge unto his men over
Abram/to leade hym out/wyth his wyfe and
all that he had.

The.xiii. Chapter.

Aban Abram departed out of Egip-
te/both he and his wyfe and all that
he had/and Lot wylth hym unto the

xiii. Chapter

fo. xvi

south. Abram was very rych in catell/syluer &
gold. And he went on his tourney fro the south
even unto BETHEL/ ad onto the place whe-
re his tente was at the fyft tyme betwene BET-
HEL and Iy/and onto the place of the aul-
ter which he made before. And there cassed A-
bram vpon the name of the LORde.

Lot also wylth hym had shepe/cas-
tell and tentes: so that the lorde was not as
wylle to receaue/them that they myght dwelle to-
gether/for the substance of their riches was so
greate/that they coude not dwelle together. And
ther fel a stryfe betwene the herdmen of A-
brams catell/and the herdmen of Lots catell.
Moreouer the Cananytes and the Pherysites
dwelled at that tyme in the lande.

Than sayd Abram unto Lot: let there be
no stryfe Ioraye the betwene the and me and
betwene my herdmen and thyre/for we be bre-
thren. Ys not all the hole lande before the? Des-
parte I praye the fro me. Yf thou wylt take the
lefte hande/I wyl take the right: O yf thou ta-
ke the right hande I wyl take the left. And
Lot lyft vp hys eyes and beheld all the conre
aboute Jordane/which was a plentous conre
of water every where/ before the LORde des-
troyed Sodoma and Gomora.

The. xiij. Chapter.

Even as the garden of the LORde/ & as the
lande of Egypce ylf thou cometo Zoar.

Than Lot chose all the costes of Jordane ad
toke his tourney from the east. And so depar-
red the one brother from the other. Abram
dwelled in the lande of Canaan. And lot in the
eynes of the playne/ & tented ylf he came to So-
dome. But the men of sodome were wyked and
synned exeadyngly agenst the LORde.

And the LORde sayed unto Abram/ after
that Lot was departed from hym: lyfie up thy
ne eyes & loke from thy place where thou art/ nos-
troward/southward/eastward and westward/
for: all the lande whiche thou sciste wylt I ghe-
vuto the & to thy seed for ever. And I wylt make
thy seed/as the dust of the erth: so that yf a man
can nombre the dust of the erth/ than shal thy
seed also be nombrēd. Aryse and walke aboue
in the lande/in the length of it ad in the bredth
for: I wylt gheue it unto the.

Than Abrā toke doone his tent/ & went
and dwelled in the oegrove of Abramre which
is in Ebron and buyldeð there an altar to the
LORde.

The. xiij. Chapter.

And it chaunsed within a while/ that
Amraphel kyng of Syneare/ Aris-
ch kyng of Ellasar/ Redorlaomer
kyng of Elam and Thydcall kyng of the na-
tions/made warre wylth Hera kyng of Godōh
and wylth Birsa kyng of Gomora. And wylth

The. xiij. Chapter.

fo. xvij.

he Sineab kyng of Adama/ & wylth Semerab
kyng of Zebon/ and wylth the kyng of Bela
which Bela is caſſed Zoar. Alſt these came to-
gether onto the vale of Siddim which is now
the salt ſee. Twelve yere were they ſubiekte to kin-
de fedorlaomer/ and in the xiij. yere rebelleſſ.

Therefore in the xiij. yere came fedorlaomer
and the kynges that were wylth hym/ and ſmote
the Raphayms in Aſtarath Karnaim/ and the
Suzims in Hain/ ad the Enymys in Sabe Ra-
niathaim/ and the Horayms in their arene mos-
tane Seir vnto the playne of Pharan/ which
Borideth upon the wyldernesſe. And then tur-
ned they and came to the weſt of Iugmente whiſ-
ch is Cades/ and ſmote all the conre of the As-
malechites/ and alſo the amorytes that dwelleſſ
in Hazezon Thamar.

Than went out the kyng of Sodome/ and
the kyng of Gomora/ and the kyng of Adama
and the kyng of Zebon/ and the kyng of Be-
la now called Zoar. And ſette their men in array
to fyghte wylth them in the vale of Siddim/ that
is to ſay/ wylth fedorlaomer the kyng of Elam
and wylth Thydcall kyng of the Nations/ and
wylth Amraphel kyng of Syneare. And wylth
Arioch kyng of Ellasar: four kynges agenſte
h. And that vale of Siddim was full of ſlyme
hyttes.

And the kynges of Sodome and Gomor-
ra fled/ and felleſt there. And the reſidue fled to
the mountaynes. And they toke all the goodes

Q. i.

xiiii. Chapter.

of Sodome and Gomora and all their vitals
les/ād went their waye. And they toke Lot also
Abrams brothers sonne and his goodis for hi
drecked at Sodome and departed:

Than came one that had escaped/ and tolde
Abram the hebreue which drecked in the oak
grove of Mamre the Amorite brother of Esch
hol and Aner: which were confederate with
Abram. When Abram herde that his brother
was taken/he harnessed his seruantes horses
his owene house. viii. hundred g. xxiiii. and solored
till they came at Dan. And sett hymselfe at
his seruantes in array/ & fell vpon them by ni
ght/ & smote them/ & chased them awaye vnto
Hoba: which lyeth on the lefte hande of Das
mascos/ and broughte agayne all the goodes/ &
also his brother Lot/ & his goodes/ the weare
also and the people.

And as he retourned agayne from the slau
ghter of Fedorlaomer and of the kynges that
were with hym/ than came the kyng of Se
dome agaynst hym vnto the vale of Sauerohi/ now
is called kynges dale.

Than Melchisedech kyng of Salem brou
ght forth bread and reyne. And he beyng the
prest of the most hyghest God/ blessed hym sa
yng. Blessed be Abram onto the most hyghest
God/ possessor of heaven and erth. And blessed
be God the most hyghest/ which hath deli
vered thyne enimies in to thy handes. And Abram
gaue hym iutes of all.

xv. Chapter.

xx. xviii.

Than sayd the kyng of Sodome vnto Abram
I am: gyue me the soules/ and take the goodes
to thy selfe. And Abram answered the kyng of
Sodome: I lyfe vpp my hande vnto the LOR
de God most hyghest possessor of heaven and erth/
that I will not take of all yis is thyne/ so moch
as a thred or a shoulacher/ lest thou shuldest sa
ye I haue made Abram ryche. Save only that wes
hich the yonge men haue eaten and the partes of
the men which went with me. Aner/ Eschol/ &
Mamre. Let them take their partes.

xvi. Chapter.

After these deades/ the worde of God
came vnto Abram in a vision sayng
feare not Abram/ I am thy shilde/ and thy
rewearde shalbe excedinge greate. And
Abram answered: LORde Jehouah what wilt
thou geue me: I goo childelesse/ and the enter
of myne houesse/ this Eleasar of Damasco hath
a sonne. And Abram sayd: se/ to me hast thou
geuen no seed: lo/ a lad borne in my houesse shal
be myne heire.

And beholde/ the worde of the LOR
de spake vnto Abram sayenge: He shal not
be thyne heire/ but one that shal come out
of thyne arme bodye shalbe thyne heire.

Q. ii.

xx. Chapter

And he brought him out at the doores and sayde, Loke vpp onto heaven and tell the staires, ys thou be able to nōbre them. And sayde unto him Eoch so shaffthy seed be.

And Abram belched the LORde/ and it was counted to him for rightewesies. And he sayde unto hym: I am the LORde that brought the out of Urne haldea to geue the this lande to possesse it.

And he sayde: LORde God/ & hereby shaff I knowe that I shall possesse it. And he sayde unto him: take an hoyfer of. iiiij. yere olde/ and a she goote of thre yeres olde/ and a thre yere olde ram/ a turtle dōne and a yonge pigeon. And he toke all these and devyded them in the myddes/ and layde every pce/ one over agenſt an other. But the foulſe devyded he not. And the byrdes fell on the carcaſes/ but Abram droue the as waye. And when the ſonne was dounē/ there fell a ſlumber upon Abram. And loo/ ſcare and greate darkneſſe came apon hym.

And he sayde unto Abram: knowe this of a ſuertie/ that thi ſeed ſhalbe a ſtranger in a lande that perteyneth not unto the. And they ſhall make bondmen of them/ and entreat them evell iiii. hundred yeaſes. But the nation whom theſe ſhall ſerue/ wyll Judge. And after warde ſhall they come out with greate ſuſtāce. & euertheleſſe thou ſhalt goo onto thi fathers in peace/ & ſhalt be buried when thou art of a good age: & in the fourth generation they ſhall come hyther.

xx. Chapter.

xxix.

agayne/ for the weſedneſſe of the Amouries is not yet full.

When the ſonne was dounē and it was waxed darcke: beholde/ there was a ſmokeyng furniſſe and a fyre brand that went betweene the ſayde peeces.

And that ſame daye the LORde made a conuenaunce with Abram ſayng: unto thy ſeed wyl I geue thyſe londe/ ſiō the ryver of Egypete/ even unto the greate ryver euphrates: the fenites/ the Cananites/ the Cadmonites/ the Hethites/ the Pherezites/ the Raphaimes/ the Amorites/ the Canaanites/ the Gergesites and the Zebuſites.

The xxv. Chapter.

Sarai Abram's wifē bare him no chil-
dern. But ſhe had an hand mayde
an Egypitan/ whose name was Hagar. Wherefore ſhe ſayde vnto Abram: Beholde
the LORde bath cloſed me/ that I can not be-
re. I praye the goo in unto my mayde/ peradu-
re I ſhall be multiplied by means of her. And
Abram herde the voſce of Sarai. Then Sarai
Abram's wifē tolke Hagar hir mayde the Egyp-
itan (after Abram had dwelled vij. yere in the lan-
de of Canaan) and gaue her to hir hufonde
Abram/ to be his wifē.

And he wente in unto Hagar/ & ſhe concea-
ved. And when ſhe ſaw that ſhe had conceyved

xxi. Chapter.

hyr mastresse was despised in hyr syghte. Than sayd Sarai vnto Abram: Thou dost me vnrigh-
te/for I haue geuen my mayde into thy bosome:
& now because she seyth that she hath cōceaved/
I am despised in hyr syghte: the LORde iudge
betwene the and me. Than sayde Abrā to Sar-
ai: beholde thy mayde is in thy hande/ do with
hyr as it pleaseith the.

And because Sarai fared soule with her/she
fled from her. And the angell of the LORde
founde her besyde a fountayne of water in the
woylernes: even by a welle in the way to Sur.
And he saydi: Hagar Sarais mayde/whence
comest thou and whether wylt thou goo? And
she answereid: I flee from my mastresse Sarai.
And the angell of the LORde sayde vnto her:
returne to thy mastresse agayne/ & submyte thy
selfe vnder her handes.

And the angell of y LORde sayde vnto her:
I wylf so encrease thy seed/ that it shal not
benumbred for multitude. And the LORdes
angell sayd further vnto her: se/ thou art vry
childe and shal bere a sonne/ and shal be
his name Ismael: because the LORDE hat
herde thy tribulacion. He wylf be a wylde
man/ and his hande wylf be agenst every man
& every mans hande agenst him. And yet shal
he dwelle faste by all his brothren.

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And she callid the name of the LORde
hat spake vnto her: thou art the God that lovest
me/ for she sayde: I haue of a suerte sene her
the backe parties of him that seith me. Wher
fore she callid the welle/ the welle of the lyuyng
that seith me which welle is betwene Cades &
Bared.

And Hagar bare Abram a sonne/ and Abrā
casted his sons name whiche Hagar bas-
te Ismael. And Abram was. lxxvi. yere olde/
wher Hagar bare him Ismael.

¶ The. xxii. Chapter.

Aben Abram was nymete yere olde &
ix. the LORde apereid to hym sayens
ge: I am the almyghtie God: walke be-
fore me ad be vncorrupte. And I wylf make my
bonde betwene the and me/ and wylf multiplyc
the excedyngly. And Abrā fell on his face. And
God talkid moreover with hym sayng: I am/
beholde my testament is with the/that thou shal
be a father of many natiōs. Therfore shal thou
no more be callid Abram/but thy name shalbe
Abraham: for a father of many nations haue
I made the/and I wylf multiplyc the excedyn-
gly/and wylf make nations of the: yee and kyn-
ges shal spryng out of the.

Moreover I wylf make my bonde betwene
me and the/and thy seed after the/in thair tymes
¶. uū.

The. xvij. Chapter.

to be an everlastynge testament/ So that I wylf be God onto the and to thy seed after the. And I wylf geue unto the ad to thy seed after the/ the lande wher in thou art a straunger: Euen at the lande of Canaan/ for an everlastynge posses-
sion/ and wil be ther God.

And God sayde unto Abraham: Se thou ke-
pe my testamente/ both thou & thy seed after the
in their tymes: This is my testamente whiche ye
shall kepe betweene me and you and thy seed af-
ter the/ that ye circumcise all your men childe-
ren/ ye shall circumcise the foreskinne of your
flesh/ ad it shal be a token of the bond betwix
te me and you. And every manchilde when it is
vij. dayes olde/ shal be circumcised amounge you
in youre generations / and all seruauntes al-
so borne at home or bought with money thos-
ugh they be straungers and not of thy seed. The
seruaunte borne in thy houſſe/ ad he also that is
bought with money/ must needes be circumcized/
that my testamente may be in youre flesh/ for
an everlastynge bonde. If there be any uncircum-
cized manchilde/ that hath not the foreskinne
of his flesh cut of/ his soule shal perish from
his people: because he hath broke my testamēt

And God sayde unto Abraham. Sarai
thy wyfe shal nomore be called Sarai: but
Sara shal her name be. For I wyl blesse her/ &
goue the a sonne of her and wyl blesse her: so
that people/ ye and kynges of people shal sprin-
ge of her. And Abraham fel upon his face ad-

xvij. Chapter.

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laughte/ and sayd in his harte: shal a childe be
borne unto hym that is an hundred yere olde/
ad shal Sara that is nyne yere olde/ berye
And Abraham sayde unto God. O that I smaell
myghte lyde in thy syghte.

The sayde God: na/ Sara thy wife shall be
re the a sonne/ ad thou shalt call his name Isa-
ac. And I wyl make my bonde with him/ that
u shall be an everlastynge bonde unto his seed
after him. And as concernyng I smaell also/
I haue herde thy request: loo/ I wyl blesse him
and increase him/ and multiplye him excedyng
ly. Twelve prynces shal he begete/ and I wyl
make a great nation of him. But my bonde will
I make with Isaac/ which Sara shal berye un-
to the: coen this tyme twelue moneth.

And God leſt of talkynge with him/ and de-
parted vp from Abraham. And Abraham toke
Ismael his sonne & all the seruauntes borne in
his houſſe and all that was bought with money
as many as were menchilde amonge the me-
of Abrahams houſſe / and circumcised the fore-
skinne of their flesh/ even the selfe same daye/
as God had sayde vnto him. Abraham was ny-
ne yere olde and. ix. when he cutt of the fos-
kesynne of his flesh. And Ismael his sonne
was .xij. yere olde/ when the foreskinne of hys
flesh was circumcised. The selfe same das-
te was Abraham circumcised & Ismael his sons-
se. And all the men in his houſſe/ whether
they were borne in his houſſe or bought with

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money (though they were straungers) were
circumcysed with him.

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And the LORde aperead onto him
in the okegrove of Iram as he sat
in his tent doore in the heate of the
daye. And he lyfte vp his eyes and looked: and
lo/thre men stode not farr from hym. And whē
he sawe them/he ran agenst them from the tent
doore/and felle to the grounde and sayde: LOR
de yf I haue founde fauoure in thy syght/ God
not by thi seruaunte, Let a litle water be fett/ &
wash youre fete/and rest youre selves vnder the
tree: And I wyl fett a mo:self of breed/to com
for: e: your hartes wytthall. And thā god you
re wayes/for even therfore ar ye come to youre
seruaunte. And they answered: Do even so as
thou hast sayde.

And Abrahā went a pace in to his tent vns
to Sara ad sayde: make redy attone thre per
fes of syne meale/ kneade it and make cakes.
And Abraham ran onto his beastes and fett a
calfe that was tendre and good/and gaue it vnl
to a yonge man which made it redy attone.
And he toke butter & mylke and the calfe whib
he had prepared/and sett it before them/and so
de hymselfe by them vnder the tree: and they
ate.

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And they sayde onto him: Where is Sara
thy wife? And he sayde: in the tent. And he say
de: I wyl come agayne onto the as soone as
the frute can lyue. And loo: Sara thy wifeshall
haue a sonne. That herde Sara/out of the tent
doore which was behinde his backe. Abraham
and Sara were both olde and welle stryken in
age/and it ceased to be with Sara after the ma
ner as it is wyth wyves. And Sara laughed in
hir selfe saynge: Now I am waxed olde/ shal
I gye my selfe to lust/and my lorde olde also?

Than sayd the LORde onto Abrahā: wher
fore doth Sara laughe saynge: shal I of a suers
uebere a childe/nor when I am olde: is the
thinge to harde for the LORde to dor? In the
tyme appoynted wyl I retorne unto the/ as soone
as the frute can haue lyfe/ And Sara shal
haue a sonne. Than Sara denied it saynge: I
laughed not/for she was afayde. But he says
de: yes thou laughtest.

Than the men stode vp from thence ad los
ted towarde Sodome. And Abraham went
with them to bryng them on the waye.
And the LORde sayde: Can I hyde from Ab
raham that thinge which I am aboute to
do/ saynge that Abraham shal be a great ad
emyghtie people/ and all the nations of the
erth shalbe blessed in him: For I knowe him
that he wyl commaunde his childeyn and

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his housholde after hym / yf they kepe the waye
of the LORde / to do after righte and conseynce /
that the LORde may bryng vppon Abra
ham that he hath promysed him.

And the LORde sayde: The erie of Sodome
me and Gomora is great / and there synne is
exedyngre grevous. I will go downe and see
whether they haue done all to gedder accordyn
ge to that crye which is come vnto me or not
that I may knoue. And the me departed the
ce and went to Sodomeward. But Abraham
stode yet before y LORde / & drewe nere / sayde

Wylt thou destroy the rightrees with the w
reddes? Yf there be, l. rightrees within the cyte /
wylt thou destroy it and not spare the place for
the sake of l. rightrees that are therin? That be
farr from the / that thou shuldest do after thys
maner / to slay the rightrees with the wicked / &
that the rightrees shulde be as the wicked / that
befare from the. Shulde not the iudge of all y
nolde do accydngre to righte? And the LOR
de sayde: If I fynde in Sodome, l. rightrees
within the cyte / I wylt spare all the place for
their sakes.

And Abraham answered and sayde: beholde
I haue taken vppon me to speake vnto y LOR
de / ad yet am but dust ad ashes. What though
there lacke, v. of l. rightrees / wylt thou destroy
all the cyte for lacke of, v? And he sayde: If I
fynde there, xl. and v. I wylt not destroy them.

And he spake vnto hym yet agayne and say

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de: what yf there be xl. founde there? And he say
de: I wylt not do it for somes sake. And he say
de: O let not my LORde be angrye / that I
speak. What yf there be founde, xxx, there? And
he sayde: I wylt not do it / yf I fynde, xxx, there.
And he sayde: Oh/se / I haue begonne to spea
ke vnto my LORde / what yf there be, xx, foun
de there? And he sayde: I wylt not destroy the for
treedies sake. And he sayde: O let not my LOR
de be angrye / that I speake yet / but euē enem
re only. What yf ten be founde therer? And
he sayde: I wylt not destroy the for, x, sake.

And the LORde wylt his waye as soone as
he had lete comenynge with Abraham. And Ab
raham returned vnto his place.

The. xix. Chapter.

Hid there came, ii. angells to Sodome
me at euen. And Lot satt at the gate
of the cyte. And Lot sawe the / and
rose vp agaynst them / and he bowed hym self
so to he grounde with his face. And he sayde:
Se lordes / turne in I praye you in to youre
seruauntes house and tary all myghte / & wash
yours feete / & ryse vperly and go on youre was
tes. And they sayde: nay / but we wylt byd in the
streates almyghte. And he espelled them ex
cedyngly. And they turned in vnto hym and en
red in to his house / and he made them a feaste
and dyd bake sweete cakes / and they ate.

But before they went to rest / the men of the
cye of Sodome compassed the house rounde

Chapte[r] xix.

aboute both olde and yonge/aff the people from
aff quarters. And they callid onto Lot and say
de unto him: where are the men which came in
to thy house to nyghte: bryng i hē out unto us
that we may do oure lust with them.

And Lot went out at doores unto them and
shot the doore after him and sayde: may so: god
des sake biethren/do not so reckedly. Beholde
I haue two daughters which haue knowene no
man/ thē will I bryng out unto you: do with
them as it semeth you good: Only unto these
men do no thyng: for therfore came they vndre
the shadewe of my rose. And they sayde: come
hither. And they sayde: camest thou not in to so
geome/ and wist thou be nowe a iudge: we wile
suerly deale worse with the than with them.

And as they preased so: evpon Lot and de
ganne to break vp the doore/ the men put forth
their handes and pulled Lot in to the house w
them and shot to the doore. And the men that
were at the doore of the house/ they smote w
blyndesse both small and greate: so that they
coude not fynde the doore.

And the men sayde moreover unto Lot: If
thou haue yet here any sonne in lawe or sonnes
or doughters or what so euer thou hast in the
ce/ bryng it out of this place: for we must de
stroy this place / because the crye of the is gre
at before the LORde. Wherfore he hath sent vs
to destroy it.

And Lot went out and spake unto his sonnes

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in lawe which shulde haue maried his dough
ters/ and sayde: stonde upp and get yow out of
this place/ for the LORde will destroy the cite.
But he semed as though he had mocked / vnto
his sonnes in lawe.

And as the momyng arose the angelis cau
sed Lot to sped him saynge. Stonde vp/ take
thy wyse and thy two daughters and that that
is at hande/ leſt thou perish in the synne of the
eyce. And as he prolonged the tyme/ the men
caught both him/ his wife ad his two dough
ters by the handes / because the LORde was
mercifull unto him/ ad they brought him forth
and sent him without the eyce.

When they had brought them out/ they say
de: Saue thy lyfe and loke not behynde the ne
ther tary thou in any place of the contre/ but sa
ue thy selfe in the mountayne/ leſt thou perishe.
Then sayde Lot unto them: Oh nay my loris
de: beholde / in as moch as thy seruaunte hath
fownde grace in thy syghte/ now make thi mer
cy great which thou shewest vnto me in sauinge
my lyfe. For I can not saue my selfe in the mount
ayne/ leſt some misfortune fall vpon me and I
dye. Beholde/ here is a eyte by/ to flee vnto/ and
it is a lytle one: let me saue my selfe therein: is
it not a litle one/ that my soule may lyue?

And he sayde to himſe I haue receaved
thy request as concernyng this thyng/ that
I will not overthrowe this cytie for the

Chapter. xix.

which thou hast spoken. Haste the/ād saue thy selfe there/for I can do no thyngē tytl' thou be come in thyder. And therfore the name of the cy te is cassed Zoar. And the sone was vpon the erth when Lot was entred into Zoar.

Than the LORde rayned vpon Sodome and Gomora/ brymstone and fyre from the LORde out of heaven/and overthrew those cy ties and all the region/and all that dwelled in the cyties/and that that grewe vpon the erth. And lots wif lofed behynde her/ād was turs ned in to a piffare of saltē.

Abraham rose vp early and got him to the place where he stode before the LORde/ and lofed toward Sodome and Gomora and toward all the londe of that contre. And as he lofed: beholde/the smoke of the contre arose as it had bene the smoke of a fornace. But yet whē God destroyed the cyties of y regiō/he thought apon Abraham: and sent Lot out from the dā ger of the overthrewēngē/when he overthrewē the cyties where Lot dwelled.

And Lot departed out of Zoar and dwelled in the mountayns ab his. ii. doughters with him for: he feared to tary in Zoar: he dweld therfor in a caue/both he and his. ii. doughters also.

Than sayde the elder unto the yonger oure father is olde/and there are no moo men in the erth to come in vnto vs after the maner of all the world. Come therfore/let vs geue oure fa thē wyne to dyncke/and let vs lye with him

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fo. xxv. that we may saue seed of oure father. And thē ty gaue their father wyne to dyncke that same ny ghe. And the elder doughter went and laye with her father. And he perceaved it not/nether when she laye downe/nether when she rose vp.

And on the morrowe the elder sayde vnto the yonger: beholde/yesternyghte laye I with my fa ther. Let us geue hym wyne to dyncke this nyghte also/and god thou and lye with him/ and let us saue seed of oure father. And they gaue their father wyne to dyncke that nyghte also. And the yonger arose and laye with him. And he perceas ed it not/nether when she laye downe/nether when she rose vp.

Thus were both the doughters of lot with childe by their fa ther. And the elder bare a sone and callēd hym Noah/ which is the fa ther of the Noa bytes vnto this daye. And the yonger bare a sone and callēd hym Ben Iunus/ which is the fa ther of the childe ren of Iunus vnto this daye.

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And Abraham departed thence to s warde the sōuth contre and dwel led betweene Lades and Sur ab so geomed in Gerat. And Abraham sayde of Sa ra his wyfe/that she was his sister. Than Abimelech kyngē of Gerat sent and fitt Sara as waye.

And God came to Abimelech by nyghte in a dīame and sayde to him: Se thou art but a

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deed man for the womās sake vwhich thou hast taken awaie/for she is a mans wyfe. But Abimelech had not yet come nyc her/and therfore sayde: lorde wylt thou sley rightewes people? sayde not he vnto me/ that she was hys sister? yee and sayde not she herself that he was hys brothe? wylth a pure herte and innocent handes haue I done this.

And God sayde vnto him in a dreame. I wot it well that thou dydest it in the purenesse of thy herte. And therfore I kepte þ that thou shuldest not synne agayn me/ neither suffred I the to come nygh her. Now therfore delyuer the man his wyfe agayne/ for he is a prophete. And let him prayse for the that thou mayst lyue. But and yf thou delyuer her not agayne/ be sure that thou shalt dye the deth/ with all that thou hast.

Than Abimelech rose vp he tymes in the momyng and called all his seruauntes/ and tolde all these thinges in their eares/ and the men were sore a frayde. And Abimelech called Abraham and sayde vnto him: What hast thou done vnto vs/ & what haue I offendē the/ that thou shuldest bynge on me and on my kyngdome so greate a syne? thou hast done dedes vnto me that ought not to be done. And Abimelech sayde moreouer vnto Abraham: What farest thou that moved the to do this thinge?

And Abraham answered. I thought that peradūre the feare of God was not in this

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place/ and that they shulde sley me for my wyfes sake: yet in verty dede she is my sister/ the dous ḡster of my father/ but not of my mother: and became my wyfe. And after God caused me to vandre out of my fathers house/ I sayde vnto her: This kyndnesse shalt thou shew vnto me in all places wher we come/ that thou saye of me/ how that I am thy brother.

Than toke Abimelech shepe and oxen/ men/ seruauntes and wemen seruauntes and gaue them onto Abraham/ and delyvered him Sara his wyfe agayne. And Abimelech sayde: behold the lande lyeth be fore the/ dwell where it pleasest þ best. And vnto Sara he sayde: Se I haue gauen thy brother a thousande peeces of syluer/ behold he shal be a couencyng to thyne eyes vnto all that ar with the and vnto all men and an excuse.

And so Abraham prayde vnto God/ and God healed Abimelech and his wyfe and hys maydens/ so that they bare. For the Lord had closed to/ all the matryces of the house of Abimelech/ because of Sara Abrahams wyf.

The xxii. Chapter

Oþe lorde visyted Sara as he had sayde and dyd vnto her acordyng as he had spaken. And Sara was with childe and bare Abrahā a sonne in his olde age

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xxij. chapter.

even the same season whiche the LORde had appoynted. And Abraham called his sonnes name Isaac: & Abram circuncysed Isaac his sonne whiche he was. viij. dayes olde, as God commannded him. And Abraham was an hundred yere olde, when his sonne Isaac was borne unto him.

And Sara sayde: God hath made me a lass ghyngis stocke: for all y' heare/ will laugh at me. She sayde also: who wolde haue sayde unto Abraham/ that Sara shulde haue geuen chil- dren succe/ or y' I shulde haue borne him a sonne in his olde age: The childe grewe and was weened/ and Abraham made a great fast/ the same daye that Isaac was weened.

Sara sawe the sonne of Hagar the Egypian which she had boorne unto Abraham/ and was fyngyng. Then she sayde unto Abraham: put awaye this bondmayde and byr sonne; for the sonne of this bondwoman shall not be heire with my sonne Isaac: But the wodes seemed verey greevous in Abrahams syghte, b'cause of his sonne. Then the LORde sayde unto Abraham: let it not be grievous unto the/ because of the ladd and of thy bondmayde: But in all that Sara hath said unto the/ heare her voyce/ for in Isaac shall thy seed be called. Moreover of the sonne of the bondwoman will I make a nation/ b'cause he is thy seed.

And Abraham rose vp early in the morning and toke bred and a bottell with water/ and ga-

veit unto Hagar/ puttynge it on hir shulders wylth the lad also/ and sent her awaye. And she departed and wadred upp and doun in the wyldernes of Berseba. When the water was spent that was in the bottell/ she cast the lad vnder a bush and went & satte her out of syghte a great weye/ as it were a boorshote off: for she sayde: I will not se the lad dye. And she satte doun out of syghte/ and lyste up hir voyce and wepte.

And God herde the voyce of the childe. And the angell of God called Hagar out of heauen and sayde unto her: What ayleth the Hagar? feare not/ for God hath herde the voyce of the childe whiche he lyeth. Arise and lyste up the lad/ and take hym in thy hande/ for I will make off him a greate people. And God opened hir eyes and she sawe a well of water. And she went and fylled the bottell with water/ and gaue the boye drinke. And God was wylth the lad/ and he grewe and dweld in the wildernes/ and became an archer. And he dweld in the wyldernes of Pharan. And his mother gott hym a wyfe out of the land of Egypce.

And it chaunced the same season/ that Ibsimelech and Phicol his chefe capayne spake unto Abraham sayng: God is wylth the in all that thou doist. Now therfore swere unto me even here by God/ that thou wylt not hurt me nor my chilidren/ nor my chilidrens chilidren.

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But that thou shalt dealt with me and the con-
tre where thou art a straunger/ acordynge onto
the kyndnesse that I haue shewed the. Then say-
de Abraham: I wyl sovere.

And Abraham rebuked Abimelech for a
well of water/ which Abimelech seruantes had
taken awaie. And Abimelech answered: I
wynt not who dyd it: Also thou toldest me not/
nether herde I of it/ but this daye.

And Abraham toke shepe and oxen and gas-
te them onto Abimelech. And they made both
of them a bonde together. And Abraham set
vii. lambes by them selues. And Abimelech say-
de unto Abraham: what meane these. vii. lam-
bes which thou hast sett by them selues. And
he answered: vii. lambes shalt thou take of my
hande/ that it maye be a wytnesse unto me/ that
I haue dygged this well: Wherfore the place is
called Berseba/ because they soare both of
them. Thus made they a bonde together at
Berseba.

Than Abimelech and Phicoll his chefe
captayne rose vp and turned agayne unto the
lande of the Philistines. And Abraham plan-
ned a wodd in Berseba/ and caſted theſe
re/ on the name of the LORde
the everlastinge God: and
dwelt in the Philis-
tine alon-
ge season.

¶ The, xxii. Chapter.

The xxii. Chapter

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Here these dedes / God dyd proue
Abraham & sayde unto him: Abra-
ham. And he answered: here am I.
And he sayde: take thy only sonne Isaac who-
meth thou louest/ & get the onto the lande of Mo-
rie/ and sacrifysce him there for a sacrifysce vpon
one of the mountayns which I wyl shewe the
Than Abraham rose vp early in the moraynge
and sabled his asse/ and toke two of his meyny-
wyth him/ and Isaac his sonne: ad clove wod-
for the sacrifysce/ and rose vp and goit him to the
place which God had appoynted him.

The thirde daye Abraham lyfte vp his eyes
and sawe the place a farre of/ and sayde unto his
yong men: byde here with the asse. I and the
lad wyl goo yonder and worshippe and come
agayne vnto you. And Abraham toke the
wodd of the sacrifysce and layde it vpon Is-
aac his sonne/ and toke fyre in his hande
and a knyfe. And they went both of them
together.

Than spake Isaac unto Abraham his fa-
ther & sayde: My father. And he answered he
re am I my sonne. And he sayde: Se here is fy-
re and wodd/ but whereis the ſhepe for: sacrifys-
ce: And Abraham sayde: my ſonne/ God wyll
prouide him a ſhepe for sacrifysce. So went they
both together.

And when they came vnto the place which
God shewed him/ Abraham made an auſter there
and drefſed the wodd/ ad horwonde Isaac his

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sonne and layde him on the auter / aboue apon
the wodd. And Abraham stretched forth his
hande/and toke the knyfe to haue kynd his son
ne.

Than the angell of the LORde called vns
to him from heauen saynge: Abraham/Abra
ham. And he answerd: here am I. And he say
de: laye not thy handes upon the childe neither
do any thinge at all vnto him/for now I kno
we that thou fearest God/in ȳ thou hast not kep
te thine only sonne fr̄ me. And Abraham lyf
ted vp his eyes and loked aboue: and beholde /
there was a ram caught by the hornes in a thye
fette. And he went and toke the ram and offred
him vp for a sacrifice in the steade of his sonne
And Abraham called the name of the place/
the LORde will see: wherfore it is a come sa
yng this daye: in the mounte will the LOR
de be seene.

And the Angell of the LORde cryed vnto
Abraham from heauen the seconde tyme sayn
ge: by my selfe haue I saorne (sayth the LOR
de) because thou hast done this thinge and hast
not spared thy only sonne/that I will blesse th
and multiplye thy seed as the starres of heauen
and as the sonde v̄d the see syde. And thy seed
shall possesse the states of hy senynges. And in
thy seed shall all the nations of the erthe be bles
s̄d/because thou hast obeyed my voyce

So turned Abraham agayne vnto his yonge
men/and they rose vp and wēt to gether to Be

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seba. And Abraham dwelt at Berseba
And it chaūſed after these t̄ges/that one
tolde Abraham saynge: Beholde/ Milcha ſhe
hath alſo borne childeyn vnto thy brother Na
cho: Hus his eldeſt ſonne and Hus his bro
ther/and Remuelt the father of the Siuans/
and Cesed/and Haſo/and Pildas/ and Iedz
laph/and Bethuel. And Bethuel begat Rebec
ca. These. vij. dyd Milcha bere to Nachor A
brahams brother. And his concubynē caſted
Rheuna ſhe bare alſo Tebah/Gaham / Thas
has and Maacha.

The. xxij. Chapter.

Sara was an hundred and. xxvij. yere
olde (for ſo longe lyued ſhe) and than
dyed in a heade cyre called Hebron
in the londe of Canaan. Than Abraham came
to moine Sara and to wepe for her. And Abra
ham ſtode vp from the coore and talked with
the ſonneſ of herb saynge: I am a ſtranger aſ
a foryuer amon ge yow/ geue me a poſſeſſion to
bury in with you/that I may bury my dead ou
te of my ſighte.

And the childeyn of heþ anſwered Abra
ham saynge vnto him: heare vs lorde/ thou art
a prynce of God amon ge vs. In the cheſteſ of
oure ſepulchres bury thy dead: None of vs ſhall
forbydd ȳ his ſepulchre/ȳ thou ſhuldest not bury
thy deade theren. Abraham ſtode vp & bowed hi
ſelue before ȳ people of ȳ ladey childeyn of heþ.

And he comonē with them saynge: If it

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be youre myndes þ I shal bury my deade ous
te of my sighte/heare me ad speke for me to E-
phron the sonne of Zoar: and let him geue me
the dubill caue which he hath in the end of his
felde/for as moch money as it is worth/let him
geue it me in the presence of you/for a possessi-
on to bury in. for Ephron dwellet amoge þ
childern of beth.

Than Ephron the Hethite answered Ab-
raham in the audience of the childern of Heth
and of all that went in at the gates of his eyre/
saynge: Yor so/ my lorde/ but heare me: The fel-
de geue I the/ and the caue that therem is / ges-
ue I the also/ And even in the presence of the
sonnes of my people geue I it the to bury thy
deede in. Than Abraham bowed himselfe befo-
re the people of the lade and spake unto Ephron
in the audience of the people of the contre sayn-
ge: I praye the heare me/ I will geue syller for
the felde/take it of me/ ad so will I bury my de-
ed there.

Ephron answered Abraham saynge unto him
My lorde/harken unto me. The lande is worsh
iij. hundred sycles of syluer. But what is that
betwixt he and me/bury thy deede. And Ab-
raham harkened unto Ephron and weyde him
the sylver which he had sayde in the audience
of the sonnes of Heth. Euen. iij. hundred syluer
sycles of currant money amonge marchauntes

Thus wasthe felde of Ephron where in the
dubill caue is before Mamre; even the felde &

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the caue that is therein and all the trees of the
felde which growe in all the borders rounde as
boure/made sure unto Abraham for a possessi-
on/in the syghte of the childern of Heth and
of all that went in at the gates of the eyre. And
then Abraham buried Sara his wyfe in the
double caue of the felde that lyeth before Mam-
re/otherwise call'd Ebron in the lande of Cas-
naan. And so both the felde ad the caue that is
therem/was made unto Abraham a sure posses-
sion to bury in/of the sonnes of Heth.

¶ The xxiiij. Chapier

Abraham was olde and stryken in
dayes/and the LORde had blessed
him in al thinges. And he sayde vnto
his eldest seruaunte of his house which had
the rule over all that he had: Pur thy hande vns-
der my thyre that I maye make the swere by the
LORde that is God of heauen and God of the
erth/that thou shalt not take a wyfe unto my
sonne/ of the daughters of the canaanytes/ as
monge which I dwelt. But shalt goo vnto my
contre and to my synred/and there take a wy-
fe unto my sonne Isaac.

Thā sayde the seruaunte vnto him: what ad yf
the womā wyl not agree to come with me vnto
this lade/shalt I brynge thy sonne agayne vns-
to the lande which thou camest out of? And Ab-
raham sayde vnto him: bereare of that / that
thou b̄ige not my sonne thither. The LORde
God of heauen whichto ke me from my fathres

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house and from the lande where I was borne/ and which spake onto me and swore unto me sas ynge: onto thy seed wyl I geue this lande/ he shall sende his angel before the/ þ thou mayst take a wife unto my sonne from thence. Nevers thelesse yf the regnē will not agree to come with the than shall thou be without daunger of his ooth. But aboue al thinge bryngē not my sonne thyther agayne. And the seruaunte put his hand vnder the thye of Abraham and swore to him as concernynge that matter.

And the seruaunte toke x. camels of the camels of his master and departed / and had of al maner goodes of his master with him/ and stode vp and went to Mesopotamia / onto the cytie of Nahor. And made his camels to lye downe without the cytie by a wells syde of water/ at even: aboue the tyme that women come out to drawe water/ and he sayde.

Lord God of my master Abraham/ sende me good spedē this daye/ & shewe mercy vnto my master Abraham. Lo I stonde here by the well of water and the daughters of the men of this citie will come out to drawe water: Now the damsel to whom I saye/ stoupe downe thy pytcher and let me drinke. If she saye/ drinke/ and I will geue thy camels drinke also/ þ same is she that thou hast ordene for thy seruaunte I saac: yee & therby shall I knowe that thou hast shewed mercy on my master.

And it came to passe yf he had leest spakyn

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So. xxxi.

ge/ that Rebecca came out / the daughter of Bethuel/ sonne to Milcha the wife of Nahor Abraham's brother/ and her pytcher upon her shulders: The damsel was very fayre to loke upon/ and yet a mayde and unknowen of man. And she wente downe to the well and fylled her pytcher and came vp agayne. Then the seruaunte ranne vnto her and saide: let me sypp a litle water of thy pithcer. And she sayde: drinke my lorde.

And she hasted and late dorene her pytcher upon her arme and gret him drinke. And whē she had gret hym drinke/ she sayde: I will drake water for thy camels also/ vntill they haue drinke yngough. And she poured out her pithcer in to the trougħ hastyly and ranne agayne vnto the well/ to fette water: and drewe for all his camels.

And the felowe wondred at her. But helde his peace/ to were whether the Lord had maide his journey prosperous or not. And as the camels had leste dynckynge/ he toke an earyng of halfe a sicle weyght and .ii. golden braces letters for her bedes/ of x. sycles weyght of gold and sayde vnto her: whose daughter art thou? tell me yf there roveme in thy fathers house/ for vs to lodge in. And she sayde vnto him: I am the daughter of Bethuel/ the sonne of Milcha wchich she bare vnto Nahor: and sayde moreover vnto him: we haue litter and piauonderyngough and also roveme to lodge in.

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And the man bowed himselfe and worshipped the LORde and sayde; blisſed be the LORde God, of my master Abraham which ceaseth not to deale mercifully and truly with my master. And hath brought me the waye to my masters brothers house. And the damſel ranne & tolde them of her mothers house these thinnges. And Rebecca had a brother called Laban.

And Laban ranne out onto the man to the well: for as ſoone as he had ſene the carynge and the bracelettes upon his ſisters handes/ ad herde the wordes of Rebecca his ſister saynge thus ſayde the man unto me: than he went out onto the man. And loo/befode yet with the camels by the well syde. And Laban ſayde: come in thou bleſſed of the LORde. Wherefore ſtoueft thou without? I haue dressed the house and made roome for the camels. And than the man came in to the house. And he unbydeld the camels; and brought litter and paunonder for the camels/ and water to weſhe his ſete and their ſete that were with him/ and there was meat ſett before him to eate.

God bleſſe th vs whē e geve th vs ſis benefit ſe: and cur th vs/ wen he ta th them & eaye. But he ſayde: I wile not eate/untill I haue ſayde myne earede: And he ſayde/ſay on. And he ſayde: I am Abrahā ſervaunte/ & the LORDE hath * bleſſed my master out of meaſure that he is become greate and hath geuen him ſhepe oxen / ſyluer and golde / menſervauntes/

xxxv. Chapter

fo. xxxv.

maydeservauntes/camels ad asses. And Sarra my masters wyfe bare him a ſonne/ whē ſhe was olde: and unto him hath he geuen all that he hath.

And my master made me ſcōere ſaynge: Thou ſhalt not take a wyfe to my ſonne/amonge the daughters of the cananytes in whē lāde I dwelk. But thou ſhalt goo unto my faſthers house and to my fyndē/ and there take a wyfe unto my ſonne. And I ſayde unto my master: Whaſyf the wyfe will not folowe me? And he ſayde unto me: The LORde before whē I walke/ wiſſe ſende his angell with the and proſper thy iourney that thou ſhalt taske a wyfe for my ſonne/of my fyndē and of my faſthers house. But and yf(when thou comest unto my fyndē) they will not geue the one/ thā ſhalt thou bere no perell of myne oothē.

And I came this daye unto the well and ſayde: O LORde/the God of my master Abraham/ if it be ſo that thou makeſt my iourney which I go/proſperous: beholde/I ſtode by this well of water/ And when a virgyn cometh forth to drawe water/ and I ſay to her: geue me a liſle water of thi pitchere to drynke/ and ſhe ſayde agayn to me: drynke thou/ and I will also drawe water for thy camels: that ſame is the wife/whom the LORde hath prepared for my masters ſonne.

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And before I had made an ende of speas
fyngē in myne harte: beholde Rebecca came
forth/and hit pitchē on hit shulder / and she
went dounē unto the well/ and drewē. And I
sayde unto her geue me dryncke. And she made
hast and toke dounē hit pitchē from of hit / and
sayd: drinke/and I wyl geue thy camels dryn-
cke also. And I drinke/and she gaue the camels
dryncke also. And I asked her sayngē: whose
doughter art thou? And she answered: the dous-
ghter of Bathuel Nahoris sonne whome Mil-
ca bare unto him.

And I put the earynge upon hit face and the
bracelettes upon hit hondes. And I bowed my
selfe and worshipped the LORde and blessed
the LORde God of my master Abrahā which
had brought me the right waye/to take my ma-
sters brother's doughter onto his sonne. Now
therfore yf ye wyl deall mecessfully and truly
with my master/tell me. And yf no/tell me als
so: that I maye turne me to the right hande or to
the left.

Than answered Laban and Bathuel sayngē:
The thingē is proceeded even out of the lorde/we
can not therfore saye unto the / ether good or
bad: Beholde Rebecca before the face/take her
and goo/and let her be thy masters sonnes wi-
fe/euen as the LORde hath sayde. And whē
Abrahāns seruaunte hordē ther wordes / he
bowed him selfe onto the LORde/latt upon
the erth. And the seruaunte toke forth icorrells

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So. xxviii.

of sylver and ierettes of gold and rayment/and
gave them to Rebecca: But vnto hit brother /
to hit mother/he gaue spycēs. And then they
ate and dranke/both he and the men that were
with him/and taried allynghē and rose up in
the moornynge.

And he sayde: let me de parte vnto my mas-
ter. But hit brother and hit mother sayde: let
the damself abyde with vs a while/ād it be but
even, x, dayes/ and than goo thy wayes. And
he sayde vnto them, hinder me not: for the lorde
hath prospered my iourney. Sende me awaie þ
I maye goo vnto my master. And they sayde: let
vs call the damself/ and witt what she sayth
to the matter. And they called forth Rebecca
ād sayde vnto her: wilt thou goo with this mas-
ter? And she sayde: Yee.

Than they broughte Rebecca their sister on * To bless
the waye and her noise and Abrahāns seruaunte a mas ney-
te and the men that were with him. And they boore iis i
* blessed Rebecca / sayde vnto her: Thou art ou p:aye for h
resister/growe in to thousande thousandes/ & ād to wiss-
thy seed possesse þ gates of their emmies. And him good
Rebecca arose / hit damself/ & fate the vnto apō and not i
the camels / went their waye after the man. wagge. ii.
And þ seruaunte toke Rebecca / went his waye gers oue

And Isaac was a comige from the well of him.
þ lyvynge & seyngē/ for he dwelt in the southē cōs-
tre/ & was gone out to walke in his meditatiōs
before þ eueē tyde. And he lyfte vphis eyes & lo-
ked/ & beholde þ camels were cominge. And

F i.

Rebecca lyste op hir eyes / & whē she sawe Isaac /
ac / she lyghed of the camel / & sayde unto ȳ serz
vaunte: what mā is this ȳ cometh agensi vs in
the felde? And the seruante sayde: it is my mas-
ser. And then she toke hir mantel / & put it a-
boate her. And the seruante tolde Isaac all that
he had done. The Isaac broughe her in to his
mother Saras tente / & toke Rebecca & she be-
came his wife / & he loved her: & so was Isaac
cōforted over his mother. The xxv. Chapice

Abrahā toke hi another wyfē cald Re-
tura/ which bare h̄i Simram / Iacob
A sam / Median / Midian / Jesback & Su-
ah. And Iaksan begat Seba & Seda. And
the sonnes of Sedan were Assurim / Letusim &
Leumim. And the sonnes of Midian were Es-
pha / Epher / Hanoch / Abida & Elda. All these
were the chilidren of Bethura. But Abrahā ga-
ve all that he had unto Isaac. And onto the son-
nes of his concubines he haue giftes / and sent
them awaye from Isaac his sonne (while he yet
lyved) east wārd / unto the east contrie.

These are the dayes of the life of Abrahā wā-
hich he lyved: an hūndred & lxxv. yere and than
fell seke & dyed / in a luster age (whē he had ly-
ved ymough) & d̄ was put unto his people. And
his sonnes Isaac & Ismael buried h̄i in the du-
ble caue in the felde of Eph: the sōne of Zoar the
Bethite before Manre. Which felde abrahā
broughte of the sonnes of Beth: There was Ab-
rahā buried and Sarahys wyfe. And after y-
eare of Abrahā God blessed Isaac his sonne

xv. Chapter. **fo. xxviiij**
which dweld by the west of the lyvige & seige.
These are the generatiōs of Ismael Abrahās
sonne / which Hagar the Egyp̄ian Saras hand
mayde bare unto Abraham. And these are the
names of the sōnes of Ismael / with their na-
mes in their tredes. The eldest sōne of Ismael
Neutorh / the Kedar / I dbeel / Mibṣā / Nisima
Quma / Masa / Hadar / Thema / Jetur / Kas-
phis & Redma. These are the sōnes of Ismael /
and these are their names / in their towenes and
castels, & pr̄inces of natōs. And these are the
yeres of the lyfe of Ismael: an hūndred and xxvij
yere / & than he fell seke & dyed & was layde v̄n-
to his people. And he dweld from Euila unto
Sur ȳ is before Egyp̄e / as men go toward the
Assiriās. And he dyed in the presence of all
his brethren.

And these are the generatiōs of Isaac Ab-
rahās sonne: Abrahā begat Isaac. And Isaac
was xl yere olde whē he toke Rebecca to wy-
fe the daughter of Bethuel the Sirian of Me-
sopotamia & sister to Jaban the Sirien.

And Isaac made intercessiō onto ȳ LORde
for his wife: because she was bare: and ȳ LOR-
de was ireated of hi / & Rebecca his wife conce-
aved: and ȳ chilidren stroue together withi her,
the she sayde: yf it shulde goo so to passe / what
helpeth it ȳ I am with childez And she went &
cred ȳ LORde. And ȳ LORde sayde vnto her
there are xij. maner of people in thi wombe and
& nations shall sprunge out of thy bowels /

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xxvi. Chapter.

And the one nation shalbe myghtier than the other/and the eldest shalbe seruaunte unto the yonger.

And whē hir tyme was come to be delyuered beholde there were, i. twyns in hir wōbe. And he that came out first/ was redde & rough ouer all as it were an hyde: and they calld his name Esau. And after ward his brother came out this hande holdyng Esau by the hele. Wher for his name was callē Jacob. And Isaac was ix. yereolde whē she barethē: and the boye es grecē/ and Esau became a conyngē hūnē & a tytlman. But Jacob was a simple man & dwel led in the rethes. Isaac loved Esau because he dyd eate of his venysō/ but Rebecca loued Jacob.

Jacob sod potage & Esau came from the feld & was faine/ & sayd to Jacob: let me syppē of yō dde potage/ for I am fayne. And therfore was his name callē Edom. And Jacob sayde: sell me this daye thy byrthrighte. And Esau answe red: Loo I am at the pointe to dye/ & what profit shall this byrthrighte do me? And Jacob say de: swere to me then this daye. And he swore to him & sold his byrthrighte onto Jacob.

Than Jacob gaue Esau bredē & potage of redde ryse. And he ate & dronke & rose up and went his wāye. And so Esau regarded not his byrthrighte.

The xxvi. Chapter.

Ad therefēl a derth in yō lande/ passing the first derth yō fel in the daies of Abraham. Wherfore Isaac

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went onto Abimelech kinge of yō Philistias vnto Gerar. Thē the LORde apēared vnto hūm & sayde: goo not downe in to Egypē/ but byde in yō land which I saye vnto yō: So geome in this lā de/ & I wyll be with yō & wyll blesse yō: for vnto the q̄ vnto thy sede I will geue all these contrēis. And I will perforne the oōthe which I swōs re vnto Abrahā thy father/ & will multiply thy seed as yō starres of heavē/ & will geue vnto thy seed all these contrēis. And thorow thy seed shall all the natiōs of the erth be blessed/ becau sey Abrahā harkened vnto my voyce & keptē mi ne ordinances/ cōmāndmētes/ statutes & lawes.

And Isaac dwelleth in Gerar. And yō mē of the place askēd hi of his wife/ & he sayde yō she was his sister: for he feared to calle her his wife lest the mē of the place shulde haue syttēd hym for his sake/ because she was bewyfustē to yō eye. And it happened after he had bene there longe tyme/ yō Abimelech kinge of yō Philistias loked out at a wyndow & saw Isaac sportinge with Rebecca his wife. And Abimelech sende for Isaac & sayde: se/ she is of a suertie thi wife/ and why saydest thou yō she was thi sister? And Isaac salde vnto hi: I thoughtē yō I maghtē perad venture haue dyed for his sake. Thē sayde Abimelech: whē hast thou done this vnto vō one of yō people myghtē lightly haue lyne by thi wife & so shuldest thou haue broughtē synne vpon vō. Thā Abimelech charged all his people saying: he yō touchēd this man or his wife/ shall surely dye for it.

And Isaac sowed in þe latde/ & founde in þe
same yere an hundred bushels: for þe LORde ble-
ssed hi/ & the man wared myghtye/ & wot forth
possessiō of shepe/ of oxē & a myghte houshol-
de: so þe Philestians had envy at him: In so
moch þe they stopped & fylled vp with erth/ all
the welles which his fathers seruautes dyg-
ged in his father Abrahams tyme. Than sayde
Abrahā elech unto Isaac: gett the stō me/ for thou
art my hghter then we a greate deale.

Than Isaac departed thense & pitched his
tente in the valey Gerar & dwelt there. And Isaac
digged agayne/ the welles of water which
they dygged in the dayes of Abrahā his father
which the Philestians had stoppe after the deeth of
Abrahā/ & gaue them the same name whiche hys
father gaue them. As Isaacs seruautes dygged
in the valey/ they founde a well of springinge
water. And the herdme of Gerar dyd stryue
with Isaacs herdme saynge: the water is oure's
Than called he the well Eseck because they stro-
ue with hym.

Than dygged they another well/ & they stro-
ue for þe also. Therfore called he it Sitena. And
than he departed thense & dygged a nother well
for the whiche they stroue not: therfore called he
it Rehoboth saige: þe LORde hath now made
us rowme & we are increased opō the erth. Af-
terward departed he thence & came to Berseba

And the LORde apered unto hi the same
nyghte & sayde: I am the God of Abrahā thy
father/ feare not for I am with the & will blesse

þe & multiplye thy sede for my seruaute Abra-
hams sake. And than he buylded an aulter the
re and callid opō the name of the LORde/ &
there pitched his tente. And there Isaacs ser-
uautes dygged a well.

Than came Abimelech to him frō Gerar &
Abusath his frende and Phicol his chefe cap-
tayne. And Isaac sayde vnto ihē: therfore com-
me to me/ seige ye hate me & haue put me as-
ways frō your. Than sayde they: we sawe that
the LORde was with the/ and therfore we say-
de that there shulde be an othe betwixte us & þe
thou shuldeste do vs no hurte/ as we haue not
touched the and haue done vnto the no thinge
but good/ and sed the awaye in peace: for ihū
art now the blessed of the LORde. And he ma-
de them a feast/ and they ate & drōke. And they
rose vp by tymes in the momyng and sware
one to another. And Isaac sent them a waye.
And they departed from him in peace.

And þe same daye came Isaac seruautes
sayde unto hi/ that thei had founde water. And
he called it Seba/ wherfore the name of the ey-
te is calld Berseba vnto this daye.

The xiiith Chapter.

When Esau was þe yere oldes/ he to-
ke to wyfe Judith the daughter of
Beizan Hebrite/ and Basmath the
daughter of Elon an Hebrite also/ whiche wil-
re dishobedinte vnto Isaac and Rebecca.

xxii. Chapter

And it came to passe that Isaac woxed olde & his eyes were dynme/ so that he coude nat see. Then called he Esau his eldest sonne & sayde vnto him: my sonne. And he sayde vnto hym: heare am I. And he sayde: beholde/ I am olde & dno we not the daye of my deth: Now therfore take thi weapēs/ thy quiver & thy boore/ & gett the to the feldes & take me some venyson & make me meate such as I loue/ & bryngē it me & let me eare that my soule may blesse the before that I dye: But Rebecca hard whē Isaac spake to Esau his sonne. And as soone as Esau was gone to the feld to catche venyson & to bryngē it/ she spake vnto Jacob his sonne sainger. Behold I haue herde thi father talkinge with Esau thy brother & saynge: bryngē me venyson & make me meate that I maye eare & blesse the before the LORde yer I dye. Now therfore my sonne heare my voyce in that whēch I comande the: gett the to the flocke/ & bryngē me thēce. If good fiddes/ & I will make meate of the for thi father/ soch as he loueth. And thou shalt bryngē it to thi father & he shal eate/ y he maye blyssē the before his deth. Then sayde Jacob to Rebecca his mother. Beholde Esau my brother is rugh & I am smooth. My father shal peraduerture fele me/ & I shal se me vnto hi as though I wēt abouit to be gyle bi/ & so shal he bryngē a curse vnto me & not a blesse: & his mother sayde vnto him. Vppō me he thi curse my sonne/ only heare my voyce & goo and fetch me hem. And Jacob went &

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sett them and brought them to his mother. And his mother made meate of them accōdinge as his father loued. And she went and sett goodly rayment of his eldest sonne Esau whēch she had in the house with hir/ and put them vpon Jacob his yongest sonne/ & d she put the skynnes vpon his hādes & vpon the smooth of his necke. And she put þ meate & briede whēch she had made in the hōde of his sonne Jacob

And he went in to his father saynge: my fāther. And he answered: here am I/ who art thou my sonne? And Jacob sayde vnto his father: I am Esau thy eldest sonne/ I haue done accōdinge as thou baddest me/ vpon and sytt and easē of my venyson/ that thi soule maye blesse me. But Isaac sayde vnto his sonne. How esmēlyt that thou hast forwonde it so quickly my sonne? He answered: The LORde thy god broughte it to my hande. Then sayde Isaac vnto Jacob: come here and let me fele the my sonne/ whēch thou be my sonne Esau or not. Then wene Jacob to Isaac his father/ & he felte him & sayde the voyce is Jacobs voyce/ but the hādes ar þ hādes of Esau. And he knewe him not/ because his hādes were rough a his brother Esau's hādes. And so he blessed him.

And he axed him/ art thou my sonne Esau? And he sayde: that I am. Then sayde he: bryngē me and let me eate of my sonnes venyson/ that my soule maye blesse the. And he broughst hem/ and he ate. And he broughte him coyne

Chapter. xxvi.

also and he dianke. And his father Isaac sayde onto him: come here and lyse me my sonne. And he went to him & kissed him. And he smel led y sauoure of his raymet & blessed hi & sayde: See/ y smel of my sonne is as y smel of a feld whiche the lorde hath blessed. God geue the of y dewe of heaue & of the farnesse of the erth and plentic of corne & wyne. People be thy seruautes & nationes boore unto the. Belorde ouer thy bre thae/ and thy mothers children stoupe unto the. Cursed be he y curseh the / & lessed be he that blesseth the. As sonne as Isaac had made an end of blesseg/ Jacob & Jacob was seake gone out frō the presence of Isaac his father: then came Esau his brother frō his hunteynge. And had made also meate/ and broughte it in unto his father & sayde unto him: Aryste my father & eate of thy sonnes venyson/ that thy soule maye blesse me. Thā his father Isaac sayde unto him: Who art thou/ he answered I am thy eldest sonne Esau.

And Isaac was greatly astoyned out of mes sure and sayde: Where is he then that hath bin red venyson and broughte it me/ and I haue eaten of all before thou camest/ and haue blessed him/ & he shall be blessed styl. Whē Esau heare the wordes of his father/ he cryed out great ly & bitterly aboue mesure/ and sayde unto his father: blesse me also my father. And he sayde thy brother came with subtilte/ & hath take as waye thy blesyng. Than sayde he: He maye

Chapter. xxvi. fō. xxxi

well be calld Jacob for he hath undermyned me now. h. tynnes/sy. if he toke awaie my brythes righte: and se/ now hath he taken awaie my bles syng also. And he sayde/ hast thou kept me neuer a blesyng for me?

Isaac answered and sayde unto Esau: beholde I haue made him hi & Orde & all his mo thers chilidren haue I made his seruautes. Moreouer wryth corne & wyne haue I stables hed him/ what ca I do unto the now my son ne? And Esau sayde unto his father: hast thou but y one blesyng my father/ blesse me also my father: so lyfde up Esau his voyce & wepte. That Isaac his father answered & sayde unto him:

Beholde thy dwellyng place shall haue of the farnesse of the erth/ & of the dewe of heauens frō aboue. And wryth thy swerde shall thoulys ue and shal be thy brothers seruaunte. But the tyme will come/ when thou shal gette the mas stye/ and loose his yoke from of thy necke.

And Esau hared Jacob because of the bles syng y his father blessed him with all/ & says de in his harte: The dayes of my fathers soio we are at hāde/ for I will slay my brother Jacob. And these wordes of Esau his eldest sonne/ were told to Rebecca. And she sente & cal led Jacob his yongest sonne/ and sayde unto hi: beholde thy brother Esau threatneth to kyl the: Now therfore my sonne heare my voyce/ make the redie & flee to Labā my brother at Bas ran. And tarie with him a while / until thy

Chapter. xxvii.

brothers fearnes be swaged / and vntill thy
brothers wrath turne away from the / and he
forgett that which thou hast done to him. Then
will I sende and sent the awaye from thence.
Why shulde I lose you both in one daye.

And Rebeccas speake to Isaac: I am very of
my life/for feare of the doughters of Heth. If
Jacob take a wife of the doughters of Heth/
such one as these are/ or of the doughters of the
lande/what lust shulde I haue to lye.

The xxviii Chapter.

Then Isaac called Jacob his sons
ne and blessed him/ and charged him
and sayde unto him: se thou take not
a wife of the doughters of Canaan/but aryse and
gert the to Mesopotamia to the house of Bethu
el thy mothers father: and there take the a wife
of the doughters of Laban thy mothers bide
ther. And God almighty blesse the / increase
the and multiply the that thou mayst be a nom
bie of people/ and geue the the blesyng of A
braham: both to the and to thy seed with the
that thou mayst possesse the lade (wherin thou
art a strangere) which God gaue unto Abra
ham. Thus Isaac sent forth Jacob / to goo to
Mesopotamia unto Laban sonne of Bethuel
the Sirien/ and brother to Rebeccas Jacobs &
Esau mother.

When Esau sawe that Isaac had blessed
Jacob/ and sent him to Mesopotamia / to fete
him a wife thence/ and that/ as he blessed him

xxviii. Chapter. 30. xl.

he gaue him a charge sayng: se thou take not a
wife of the doughters of Canaan: and that Jas
cob hadde beyed his father and mother/ & was
gone unto Mesopotamia; and sayng also that
the doughters of Canaan pleased not Isaac
his father: Then went he vnto Ismael/ and to
ke vnto the wives which he had/ Mahala the
doughter of Ismael Abrahams sonne/ the sis
ster of Laban orb to be his wife.

Jacob departed from Berseba and went to
ward Haran/ and came vnto a place and taris
ed there al nyghte/ because the sonne was doo
ne. And toke a stone of the place/ and put it vns
der his heade/ and layde him downe in the sa
me place to slepe. And he dreamed: and beholde
ther stode a ladder upon the erth/ and the topp
of it reached vpp to heave. And se/ the angelis
of God went vp and downe upon it/ yee & the
LORde stode upon it and sayde.

I am the LORde God of Abraham thi fa
ther and the God of Isaac: The londe which
thou slepest upon will I geue the and thy seed.
And thy seed shalbe as the dust of the erth:
And thou shalt spreade abrode: west/ east/ north
and south. And thowor the and thy seed shalb
all the kynddes of the erth be blessed. And se
I am with the/ and wylbe thy keper in all plas
ces whither thou goost/ & wylf byngyng y agay
ne in to this lande; Nether will I leue the vns
til I haue made good/ al that I haue promy
sed the.

xxix. Chapter

When Jacob was awaked out of his slepes he sayde: surely the LORde is in this place/ ad I was not aware. And he was afraide & sayde howe fearfull is this place: it is none other/ but euene the house of God and the gate of hea-ue. And Jacob stode up early in the morynge and tolke the stone that he had layde under his heade/ and pitched it vp an ende and poured oyle on the topp of it. And he called the name of the place Bethel/ for in dede the name of the citie was called Lus before tyme.

And Jacob vowed a vowe saynge: If God will be with me and wyl kepe me in this tour-ney which I goo and will geue me bread to eate and clothes to put on/ so that I come agayne onto my fathers house in safte: then shal the LORde be my God/ and this stone which I haue sett vp an ende/ shalbe godes house/ And of all that thou shal geue me/ will I geue the tenth unto the.

The xxix. Chapter.

Then Jacob lyfte vp his fete & went toward the east countre. And as he loked aboue/ behold there was a well in the feld/ and in it flockes of shepe laye therby (for at that well were the flockes watered) & there laye a great stone at the wells mouth. And the maner was to bryng the flockes thereto/ & to roust the stone frō the wells mouth/ and to water the shepe/ and to put the stone as

xxix. Chapter. 30. xlvi.

gayne oppon the wells mouth vnto his place. And Jacob sayde vnto the: bretheren/ whēs eē be yez and they sayde: of Baran ar we. And he sayde vnto the: knowe ye Baran the sonne of Niaho. And they sayde: we knowe him. And he sayde vnto the: is he in good healeh? And they sayde: he is in good healeh and boholde/ his daughter Rahel cometh with þ shepe. And he sayde: lo/ it is yet a great rebyle to nyghte/ nether is it tyme þ the catell shulde be gathē red together: water the shepe and goo and fede the. And they sayde: we maye not/ vntill all þ flockes be brought together & the stone be roust led frō the wells mouth/ and so we water oure shepe.

Whyle he yet talked with the/ Rahel came with her fathers shepe/ for she kepte them. As soone as Jacob sawe Rahel/ the daughter of Laban his mothers brother/ and the shepe of Laban his mothers brother/ he went and rocole the stone frō the wells mouth/ and watered the shepe of Labā his mothers brother. And Jacob kyssed Rahel/ and lyfte vp his voyce and wepte/ and tolde her also þ he was his fathers brother and Rebeccas sonne. The Ras hel ranne and tolde his father.

When Laban herd tell of Jacob his sisters sonne/ he ranne agaynst him and embrased hi & kyssed him ad broughte him in to his house. And the Jacob tolde Labā alþy matter. And the Labā sayde: well/ thou art my bone & my flesh:

xxiiii. Chapter

Abide with me the space of a moneth. And afterward Laban sayd vnto Jacob: though thou be my brother/ shuldest thou therfore serue me for nougarterell me what shalst thi wages bee? And Laban had. iiij. daughters / the eldest callid Lea and the yongest Rahel. Lea was tender eyed. But Rahel was bewitifull and well fawored. And Jacob loued her wel/ and sayde: I will serue the. viij. yeres for Rahel thy yongest daughter. And Laban answered: it is better þ I geue her the/ than to another man; byde therfore with me.

And Jacob serued. viij. yeres for Rahel/ and they semed onto him but a fewe dayes, for the loue he had to her. And Jacob sayde vnto Laban/ geue me my wife/ that I mayely c with her for the tyme appoynted me is come.

Than Laban bade all the men of that place/ and made a feast. And when eue was come/ he toke Lea his daughter and brought her to him and he went in vnto her. And Laban gaue vns to his daughter Lea/ Zilpha his mayde/ to be her seruaunte.

And when the morynge was come/ beholde it was Lea. Than sayde he to Laban: whersore hast thou played thus with me: dyd not I serue the for Rahel/ wherfore ethan hast thou begyled me? Laban answered: it is not the manner of this place/ to marre the yongest before the eldest. Passe out this wcke/ & tha shalst this also be geuen the for þ seruyce which thou shalst

Chapter. xxx. fo. xli.

serue me yet. viij. yeres more. And Jacob dydes ue so/ and passed out that wcke/ & than he gaue hi Rahel his daughter to wiffe also. And Laban gaue to Rahel his daughter/ Bilha his hand mayde to be her seruaunte. So laye he by Rahel al so/ and loued Rahel more than Lea/ and serued him yet. viij. yeres more.

When the LOR de sayde that Lea reas despised/ he made her frutefull: but Rahel was barren. And Lea conceaued and bare a sonne/ and callid his name Ruben/ for she sayde: the LOR de hath loked upon my tribulation. And now my husbonde will loue me. And she conceaued agayne and bare a sonne/ and sayde the LOR de hath herde that I am despised/ and hath therfore geuen me this sonne also / and she callid him Simeon. And she conceaued yet and bare a sonne/ and sayde: now this once will my husbonde kepe me company/ because I haue borne him. iiij. sonnes: and therfore she callid his name Levi. And she conceaued yet agayne/ and bare a sonne sayng: Now will I prayse the LOR de; therfore she callid his name Iuda/ and left bearyngte.

¶ The. xxx. Chapter

When Rahel sawe that she bare Jacob no childdern/ shewised his sister & sayde vnto Jacob: geue me childdern/ or ellis I am but deed. Than was Jacob wrooth with Rahel sayng: Am I in godes steade which kepereth fro the frute of thimber? The he sayde: here is my mayde Bilha: go in vnto

G. i.

xxi. Chapter

her/that she maye beare vpon my lappe/ that I
maye be increased by her. And she gaue him
Bilha his wifte. And Jacob went
in unto her. And Bilha conceaued and bare Ja-
cob a sonne. Than sayde Rahel. God hath ge-
uen sentee on my syde/ and hauis also herde my
voynce/ and hath geuen me a sonne. Therfore cal-
led she him Dan. And Bilha Rahels mayde
conceaued agayne and bare Jacob a nother son-
ne. And Rahel sayde. God is turned/ and I ha-
ue made a chaunge with my sister/ & haue gote v-
pper hāde. And she called his name: Nephalij
Whē Lea sawe that she had left bearinge/ she
toke Silpha his mayde and gaue her Jacob to
wifte. And Silpha Leas made bare Jacob a
sonne. Than sayde Lea: good lucke: and called
his name Gad. And Silpha Leas mayde bas-
re Jacob another sonne. Thā sayd Lea: happy
am I/ for the daughters will call me blessed.
And called his name: Aser.

And Rubē went out in the wheetharuest & sou-
de mandragoras in the feldes/ and broughte the
onto his mother Lea. Than sayde Rahel to Lea
geue me of thy sonnes mandragoras. And Lea
answered: is it not yough/ & thou hast take awaie
my housbōde/ but woldest take awaie my
sonnes mandragoras also? Than sayde Rahel
welf/ let him slepe with the this nyghte/ for thy
sonnes mandragoras. And whē Jacob came
from the feldes at even/ Lea went out to mete
him/ & sayde: come into me/ for I haue boughys

Chapter. xxx. fo. xl.

the with my sonnes mandragoras.
And he slepte with her that nyghte. And God
herde Lea/ & she conceaued and bare onto Jacob
y. v. sonne. Than sayde Lea. God hath geuen me
my rewarde/ because I gaue my mayde to my
housbōde/ and she called him Isechar. And Lea
conceaued yet agayne and bare Jacob the seconde
sonne. Than sayde she: God hath endewyd me
with a good dowry. Now wyl my housbōde
dwell with me/ because I haue borne him a
sonne/ and called his name Zabul. After that
she bare a doughter and called her Dina.

And God remembred Rahel herde her/ and
made her frutefull: so that she conceaued and ba-
re a sonne and sayde God hath take awaie my
rebutke. And she called his name Joseph syngē
The lord geue me yet a nother sonne.

As soone as Rahel had borne Joseph/ Jacob
sayde to Laban: Selle me awaie y/ I maye goo
onto myne arone place and cōue/ geue me my wi-
ves and my childefrom whom I haue serued
the/ and let me goo: for thou knowest what ser-
uyce I haue done the. Than sayde Laban onto
hi: If I haue forende fauoure in thy syghte/ for
I supposeþ the. Lorde hath blessed me for thy
sake) appoynte what thy rewarde shalbe/ and I
will geue it y. But he sayde unto hym/ thou kno-
west what seruyce I haue done y/ & in what ta-
ke in to thy care/ haue bene vnder me: for it was
but little that thou haddest before I came/ and the
Lorde hath blessed the so: my sake.

G. 4.

xxi. Chapter

But now when shal I make provyson for my
ne axone house also? And he sayde: what shal I
geue ther? And Jacob answerde: thou shal ges
ue me nothynge at al/ys thou wyl do this one
thinge for me: And then wyl I turne agayne &
fede thy shepe and kepe them.

I wyl go aboute all thy shepe this daye/
and separate fro the alfe the shepe that are spots
ted and of dyuers colouris/and all blacke she
pe amonge the lambes and the partie and spots
ted amonge the syddes: And then such shalbe
my rewarde. So shal my rightwesnes answere
for me: when the tyme commeth that I haue
caue my rewarde of the: So that what soeuer
is not speckled and partie amonge the gootes
and blacke amonge the lambes/let that be thyst
with me.

Than sayde Laban: loo/ I am contente/that
it be accordinge as thou hast sayde. And he to
ke out that same daye the he gootes that were
partie & of dyuers colouris/ & all the she goos
tes that were spotted and partie coloured/ & all
that had whyte in the/ & all the blacke amonge
the lambes: & put the in the kepinge of his sons
nes/ & sent thre dayes ourney therwixte hiselue
& Jacob. And so Jacob kepte y rest of Laban's
shepe.

Jacob toke roddes of grene popular/ hasell/ &
of chestnotrees/ & pilled whyte strakes in the/ &
made the white aper in the staues: And he put
the staues which he had pilled/ eue before y shes

Chapter. xxx. To pl. 1.

pe/ in the gutters & watryng troughes/ wher
the shpe can to dynke: if they shulde conceaue
wher they came to dynke. And the shpe con
ced before the staues & brought to th strakes/
spotted & partie. The Jacob parted the labeis/
thinges/ & toward almaner of blacke thinges
thorow out the flockes of Laban. And he made
him flockes of his owne by the selfe/ wher he
put not unto the flockes of Laban. And alwey
in the first buckynge tyme of the shpe/ Jacob
put the staues before the shpe in the gutters/ y
they myght conceaue before the staues/ But in
the latter buckynge tyme/ he put them nothes
re: so the last hode was Laban's and the first Ja
cob's. And the man became exceeding ryche &
had many shpes/ maydes/ seruantes/ menservis
unes/ camels & assis. ¶ The. xxxi. Chapter.

And Jacob herde the wodes of Las
ban's sonnes how they sayde: Jacob
hath take awaie all that was oure
fathers/ and of oure fathers goodes/ hath he
got al this honoure. And Jacob behelde the
countenaunce of Laban/ that it was not toward
him as it was in tymes past.

And the LORde sayde unto Jacob: turne as
gayne in to the lade of thy fathers & to thy kyn
red/ & I wilberith y. Tha Jacob sent & called
Rahel & Lea to the felde onto his shpe/ & sayde
unto th: Ise youre fathers countenaunce yit
is not toward me as in tymes past. Moreover
G. 11.

xxxi. Capter.

þ God of my father hath bene with me. And ye knowe howe that I haue serued your father with all my myghte. And your father hath discaued me & chaunged my wages, x. tymes: But God suffred him not to hurte me. When he sayde the spotted shalbe thy wages, þa al the shewe barespotted. If he sayde the strake shalbe thi rewarde, þa bare al the shewe straked: thus hath God:ake awaie your fathers carell & geue the me, for in buckynge tyme / I lifteþ op myne eyes and sawe in a dreame: and beholdeþ her rammes that bucked the shewe were straked/ spottet and partie. And the answere of God spake unto me in a dreame saynge: Jacob. And I answere: here am I. And he sayde lyfteþ op thyne eyes and seeþ how al the rammes that leape upon the shewe are straked/ spottet and partie: for I haue seene al that Laban doth onto þ. I am þ god of Bethel where thou anoynteddest the stonēd where thou vordest a vore unto me. Now aryse and gett the out of this countre/ & d retorne v. to the lāde/ wherē thou wast boorne. Than answered Rachel & Lea & sayde unto him: we haue no parte no: ens heritaunce in oure fathers house he comoneth us euē as strangers/ for he hath soldē vs/ and hath euē eaten vp the price of vs. Moreouer all the riches whch God hath take from oure father/ hat is oures and oure childdren. More therfore what souer God hath sayde unto the/ that doo. Thā Jacob rose vp & sett his sōnes and wiues op vpon camels/ & caried awaie all

Chapter. xxxi. To. xlviij.

his catell & al his substance which he had gottē in Mesopotamia/ for to goo to Isaac his father onto the lāde of Canaan. Labā was gone to shere his shewe/ & Rachel had stoltē his fathers ymages. And Jacob went awaie vñknowyngē to Laban the Sirie/ & tolde him not þ he fled. So fled he & al þ he had/ & made him selfres dy/ & passed ouer the ryuers/ and sett his face streyght towardē the mounte Gillead.

Apō the thirde day after/ was it tolde Labā þ Jacob was fled. Thā he toke his brethre with him and folowē after him. viij. dayes tourney and ouer toke him at the mounte Gillead. And God came to Labā the Sirie in a dreame by myghte/ and sayde unto him: take hede to thi selfe/ that i thou speake not to Jacob oughte save good. And Labā ouer toke Jacob: and Jacob had pitched his tēte in þ mounte. And Laban with his brethēn pitched their tēte also upon the mounte Gillead. Than sayde Labā to Jacob: why hast thou this done vñknowyngē to me/ and hast caried awaie my daughters as though they had bene take captiue with swersde. Wherfore wentest thou awaie secretly vñknowyngē to me & diddest not tell me/ þ I myghte haue broughte þ on the waye with myrh/ synsgyng/ tymrells and harppes/ and hast not suffered me to bysse my childdren & my daughters. Thou wast a sole to do it/ for I am able to do you evēt. But the God of youre father spake unto me yesterdye saynge take hede þa

xxi. Capter.

thou speake not to Jacob oughe sauē goode.
And now though thou wētest thi waye becaus
se thou lōgest after thi fathers house/ yet wher
fore hast thou stollen my goddes?

Jacob answere d̄ sayde to Labā: because I
was afraied/ & thought that thou woldest haue
take awaie thy doughters fro me. But with
whome soever thou fyndest thy goddes/ let him
dye here before oure b̄eth̄. Seke that thine is
by me/ & take it to the: for Jacob wist not that
Rahel had stollen the. Thā wēt Labā in to Jas
cobs tēte/ & in to Leas tēte/ & in to th̄ maydens
tentes: but forende the not. Thā wēt he out of
Leas tēte/ & entred in to Rahels tēte. And Ra
hel toke the ymages/ & put them in the camels
strasse & sate dounē ap̄ the. And Labā serched
all the tēte: but forende the not. Thā sayde she to
her father: my lordē/ be not angryre þ. I cā not
ryse up before the/ for the disease of womē is co
me upon me. So searched he/ but fornde the not.

Jacob was veroot & thode with Labā. Jacob
also answere d̄ and sayd to him: whar haue I
irchaced or what haue I offendēd/ that thou
folowest desse after me? Thou hast searched all
my stiffe/ and whāt hast thou founde of all thy
housholde stuffer: put it here before thi b̄eth̄
& myne/ & let thi iudge betwyxte vs both. This
xx. yere þ I haue bene wyth the/ thy shepe and
thy cootes haue not bene baren/ and the rams
mes of thi flocke haue I not eatē. What soever
was some of beastes I boughte it not unto þ/

Chapter. xxii.

xxii. Capter.

but made it good my self: of my hāde dydest the
ou requyre it/ whether it was stollen by daye or
nyghte/ Moreover by daye the hēte consumed
me/ and the colde by nyghte/ and my slepe des
pated fro myne eyes.

Thus haue I bene. ix. yere in thi house/ and
serued the. xiii. yeres for thy. ii. doughters/ and
vi. yere for thi shepe/ and thou hast changed my
reuarde. x. ymes. And excepte the God of my
father/ the God of Abrahā and the God who
me Isaac searchē/ had bene truh me: surely the
ou hadde sent me awaie now all empic. But
God behelde my tribulacion/ and the laboure
of my handes/ and rebuked the yester daye.

Labā answere d̄ and sayde unto Jacob: the
doughters are my doughters/ and the chilđern
are my chilđern/ and the shepe are my shepe/ d̄
all that thou seist is myne. And what can I do
this daye unto these my doughters/ or unto th̄
er chilđern which they haue boome? Now ther
fore come on/ let us make a bondē/ I and thou
together/ and let it be a wytnesse betweene the &
me. Than toke Jacob a stone and sett it up an er
de/ d̄ sayde vno his b̄eth̄/ gather stoones
And they toke stoones d̄ made an heape/ and
they ate there/ vpon the heape. And Labā caſſed is
Segar Sahadutha/ but Jacob caſſed it Gys
lead.

Than sayde Labā: this heape be wytnesse
betweene the and me this daye (therfore is it ca
ſſed Gillead) and thi tocheſt which the lordē

The xxxij. Chapter.

seeth(sayde he) be wytnesse betwene me and the
when we are departed one from a nother: that
thou shalt not vexe my daughters nether shalt
take other wyves vnto them. Here is no man
with vs: beholde / God is wytnesse betwixte
the and me. And Laban sayde moreover to Ja-
cob: beholde/this heape & this marke which I
haue sett here/bewyxt me and the: this heape
be wytnesse and also this marke / that I will
not come ouer this heape to the/ & d thou shalt
not come ouer this heape & this marke/to do
any harme. The God of Abraham/the God of
Abrah: and the God of theyr fathers / be widge
betwixte vs.

And Jacob sware by him that his father
Isaac feared. Then Jacob dyd sacrifice vpon
the mounte/and callid his brether to eate bre-
ed. And they ate breed and tarid all nyghte in
the byll. And early in the morynge Laban ro-
se vp and kysed his chilidren and his dough-
ters/and blessed the and departed and went vnto
to his place agayne. But Jacob went forth on
his iourney. And the angellis of God came &
mett him. And when Jacob sawe them/he say-
de: this is godes hoost: and callid the name of
that same place/Abraham.

The xxxij. Chapter.

Jacob sent messengers before him
to Esau his brother/ vnto the londe of
Seir and the felde of Edom. And he
commanded them saynge: se that ye speake after

xxxij. Chapter. fo. xlii.

this maner to my lorde Esau: thy seruaunte Ja-
cob sayth thus. I haue so gerned & done a stra-
unger with Laban vnto this tyme: & haue gots
ten oxen/asses and shepe/menservantes & we-
manservantes/ & haue sent to sheere it in lond-
de/that I may synde grace in thy syghte.
And the messengers came & sayne to Jacob sain-
ge: we came vnto thi brother Esau/and he cos-
meth ageynst the and. iiiij. hundred men with hi.
Than wes Jacob greatly alraydes and reisst
not which waye to turne hym selfe/and devyded
the people that was with him & the shepe/ oxen
and candle/ in io. iiij. compaines/ and sayde: If
Esau come to the one parte and smyte us/ the
other may sauie it silfe.

*Prayer is
* And Jacob sayde: O god of my father Abraham/ and God of my father Isaac: Lorde to the pro-
phete which saydest vnto me/ returne vnto thy countre myselfe
and to thy kynde/ and I will deale wcl with god with a
the. I am not worthy of the leste of all the me-
sage and truthe which thou hast shewed vnto and to bes-
thy seruaunte. For with my staf came I ever sech god
this Jordane/ and nowe haue I goten. iiij. droves with a fers
Delver me from the handes of my brother Esau/ and desyre
sau/ for I feare him: lest he wil come and smye/ that he will
te the mother with the chilidren. Thou saydest fulfyl them
that thou woldest surely do me good/ and wols for his me-
dest make me seed as the sonde of the see which eye & truth
can not be remembred for multitude. onlye. As
And he tarid there that same nyghte/ & to Jacob here
ke of that which came to hande/ a present/ doth.

xxxiiii. Chapter

unto Esau his brother: a hundred she gootes
a d xx he gootes: ii hundred shepe and xx ram
mes: thrythe mylch camels with their colts
es: xl fyne a d f bulles: xx she asses a d f foles
and delyueryed them unto his seruauntes: euery
drooue by them selues a d sayde unto them: goo
forth before me and put a space betwyxte euery
drooue. And he comauinded the formeſſayngē

Whē Esau my brother meteb the a d a xeth
the sayngē: whose seruaunte art thou & whither
goest thou: & whose ar these that goo before ſt
thou ſhalt ſay: they be thy seruaunte Jacobs: &
are a preſent ſent unto my lorde Esau: and beſ
holde: he him ſelue cometh after vs. And ſo co
mauinded he the ſeconde a d euē ſo the thirde/
and lyfewyſe all that folowed the drooues ſai
ges: of thiſ maner ſe that ye ſpeake unto Esau
whē ye mete him: a d ſay more ouer. Beholde
thy seruaunte Jacob cometh after vs: for he ſay
de: I will peafe his wrath with the preſent ſ
goth before me and afterward I will ſee him
myſelf: ſo peraduerture he will reueaue me to
grace.

So went the preſent before him a d he taried
aſt that nyghte in the tente: a d roſe up the ſame
nyghte a d toke his ii. wyves and his ii. may
dens (his xi. ſonnes) & went ouer the foorde
Jacob. And he toke them a d ſent the ouer the
ryuer: a d ſent ouer that he had a d taried behin
de him ſelue alone.

And there verayled a man with him unto the

Chapter. xxxviii

fo. 139r

breakyngē of the daye. And when he ſawē that
he coude not prevayle agaynt him: he ſmote he
under the thye: and the ſenowe of Jacobs thye
ſtranke as he wasiled with him. And he ſay
de: let me goo for the daye breaketh. And he ſay
de: I will not lett the goo excepte thou blesſe
me. And he ſayde unto him: what is thy name? He
answered: Jacob. And he ſayde: thou ſhalt
be caſted Jacob no more: but Iſraell. For thou
haft wrayled with God and with men a d haſt
prevayled.

And Jacob aſked him ſainge: tell me thi na
me. And he ſayde: wherfore doſt thou aſke af
ter my name: and he blesſed him there. And
Jacob caſted the name of the place Peniel: for
I haue ſene God face to face: and yet is my lyſe
reſerved. And as he went ouer Peniel: the ſona
ne roſe upon him: and he halteſt upon his thye:
wherfore the childef of Iſrael: care not of thi
ſenow that ſtranke under the thye: unto thi
daye: because that he ſmote Jacob under the
thye in the ſenow that ſtranke.

The. xxxviii. Chapter.

Iacob lyſte up his eyes and ſawē hys
brother Esau come: & with him, iii.
hundred men. And he deuyded the
childef onto Lea and onto Rahel and onto y
h-maydens. And he put the maydens a d their
childef formeſſe: a d Lea and hir childef aſ
ter: a d Rahel a d Joseph hindermoſt. And he
went before them and ſell on the grovende, viii

xxiij. Chapter.

tymes/vntill he came vnto his brother.

Esau ranne agaynst him and embraced hym
and fel on his necke and kyssed hym/and they
wepte. And he lifte up his eyes and sawe the
wyves and their chldern/and sayde: what are
these which thou here hast? And he sayde: they
are the chldern which God hath geuen thy ser-
uaunte. Then came the maydens forth/and dyd
their obaysaunce. Lea also and hir chldern ca-
me and dyd their obaysaunce. And last of all
came Joseph and Rahel and dyd their obay-
saunce.

And he sayde: what meanyst thou with all
drooues which I mett. And he answered: to
fynde grace in the syghte of my lorde. And Es-
au sayde: I haue ynoch my brother/kepe that
thou hast vnto thy self. Jacob answered: oh nay
but yf I haue founde grace in thy syghte/recca-
ue my pease of my hāde: for I haue lene thy fa-
ce as though I had sene yf face of God: wherso-
er receue me to grace and take my blesyng
that I haue brought thes for God hath ges-
uen it me frely. And I haue ynoch of all
thynges. And so he compelled hym to ta-
ke it.

And he sayde: let vs take oure iourney and
go/and I will god in thy company. And he say-
de vnto him: my lorde knoweth that I haue ten-
die chldern / exes and kyne with yonge on-
der myne hande/which yf men shulde ouerdy-
ue but even one daye/the hole stocke wolde dye.

xxvij. Chapter

So. xlviij.

Let my lorde therfore god before his seruaunte
and I will dixue fayre and sofily/ accydinge
as the carell that goth before me and the chil-
dern/be able to endure: vntill I come to my lorde
de vnto Seir.

And Esau saydes let me yet leaue some of
my folke with the. And he sayde: what needeth
it: let me fynde grace in the syghte of my lorde
So Esau went his waye agayne þ same daye
vnto Seir. And Jacob toke his iourney to-
ward Suroh/and bylth him an house/and ma-
de boothes for his carell: wherof the name of
the place is called Suroh.

And Jacob went to Saleim to þ cytie of Si-
chem in the lande of Canaā/after that he was
come from Mesopotamia/ and pitched before
the cyte/and bought a parcell of ground wher-
re he pitched his tent/ of the chldern of Hes-
mor: Sichems father/for an hundred lambes.
And he made there an auter/and there called
vpon the myghtie God of Israell:

The xxvij. Chapter.

Dina the daughter of Lea which she
bare vnto Jacob/went out to see the
doughters of the lande. And Siche
the sonne of Hemo: the Heuite lorde of the co-
untry/sawe her/ & toke her/ & laye with her/ and
forced her: & his harte laye vnto Dina þ dou-
ghter of Jacob. And he loued þ damself & spake
kidy vnto her/ & spake vnto his father Hemo
saynge/gett me this mayde vnto my wyfe.

Chapter xxxiiii.

And Jacob herde that he had defyled Dina his daughter/but his sonnes were with the catell in the felde/and therfore he helde his peace/until they were come. Then Hemon the fassher of Sichem went out unto Jacob to come with him. And the sonnes of Jacob came out of the felde as soone as they herde it/for it greued them/and they were not a little wrooth/because he had wrought folie in Israell/in that he had lyen with Jacobs daughter/which thunge ous ghe not to be done.

And Hemon comened with the saingerz the soule of my sonne Siche lōgeth for youre doughter geue her him to wyfe/and make mariage with vs/geue youre doughters unto vs/ād take oure doughters unto you/ and dwel with vs/ād the lande shall be at youre pleasure/dwelle and do youre busynes/and haue youre possessi ons therein. And Sichem sayde unto hyr fassher and his brethren: let me synde grace in you re eyes/and what soever ye apoynt me/that will I geue. I xe freely of me both the dowry & gyftes/and I will geue accordyng as ye saye unto me/and geue me the damself to wyfe.

Then the sonnes of Jacob answered to Sichem & Hemon his father deeyefuly/ because he had defyled Dina their syster. And they sayde unto them/we can not do this thunge/ād we shulde geue oure syster to one that is uncircumcysed/for that were a shame unto vs. Only in this will we consent unto you: yfye will

xxxviii. Chapter

fo. 13.

he as we be/that all the men chilidern amonge you be circumcysed/ād will we geue oure doughter to you and take youres to vs/ and will dwelle with you and be one people. But and yf ye will not harken unto vs to be circumcysed/ than will we take oure daughter and goo oure wayes.

And their wordes pleased Hemon and Sichem his sonne. And the yonge man deferde not for to do the thinge/ because he had a lust to Jacobs daughter: he was also most set by of all that were in his fathers house. Thā Hemon and Sichem went unto the gate of their eyte/and comened with the men of their eyte sayngte, These men ar peaseable with vs/ād will dwelle in the lāde and do their occupatiōnes in. And in the land is rowome ynoch for: thes let vs take their doughters to wyues and geue them oures: only herin will they consent unto vs for to dwelle with vs and to be one people/ād all the men chilidern that are amonge vs be circumcysed as they are. Their goodes & their substance and all ther catell are oures/only let vs consent unto them/ that they maye dwelle with vs.

And onto Hemon and Sichem his sonnes harkened all that went out at the gate of his eyte. And all the men chilidern were circumcysed what soever went out at the gates of his eyte. And the third daye when it was paynefull to them/ād of the sonnes of Jacob Simeon & Leuit

fo. 14.

xxv. Chapter.

Sims brethren/ toke either of them his swerde
& went in to the cyte boldly/ and slew all þ was
male/ and slew also Hamor and Sichem his
sonne with the edge of the swerde/ & toke Si-
nna their sister out of Sichems house/ and went
their waye.

Than came the sonnes of Jacob vpon the
deede/ and spoyled the cyte/ because they had
desyled their sister: and toke their shype/ oxen
asses and what so euer was in the cyte and also
in þ feldes. And all their goodes/ all their chil-
dren and their wyues toke they canyues/ and
made havoc of all that was in the hous-
ses.

And Jacob sayde to Simeon and Levi: ye
hane troubled me/ & made me shyncke vnto the
inhabitatores of the lande/ both to the Cana-
rytes and also vnto the Pherezites. And I am
fewe in nombre. Wherfore they shal gather
them selues together agaynst me/ & slay me/ and
so shall I and my house be dystroyed. And they
answered: shuld they deal with our sister as
wyth an whoore?

C The. xxv. Chapter

And God sayd vnto Jacob/ arise/ &
get the vp to Bethell/ & dwel there.
And make there an auiter vnto God
that apereid vnto the/ when thou fleddest from
Esau thy brother. Than sayd Jacob vnto his

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þo. I.
householde & to all þ were with him/ put a way
the straunge goddes that are amonge you & mas-
ke youreselues cleane/ & chaunge your gar-
nes/ & let vs aryse & goo vp to Bethell/ & I mas-
ye make an auiter there/ vnto God whiche herde
me in the daye of my tribulatiō & was ryth me
in the waye whiche I went.

And they gau vnto Jacob all the straunge
goddes whiche were vnder their handes/ & all
their earynges whiche were in their eares/ and
Jacob hyd them vnder an ooke at Siche n.
And they departed. And the feare of God fell
upon the cyties that were rounde about them/ that
they durst not folowe after the sonnes of
Jacob. So came Jacob to Lus in the lande
of Canaan/ otherwise called Bethell/ with
all the people that was with him. And he buyl-
ded there an auiter/ and called the place Elbes-
tess/ because that God appereid vnto him the
re/ when he fled from his brother.

Than dyed Rebor Reheccas noise/ and
was buryed benciche Bethell vnder an ooke.
And the name of it was called the ooke of la-
mentation.

And God appereid vnto Jacob agayne af-
ter he came out of Mesopotamia/ & blessed him
and sayde vnto him: thy name is Jacob. Not
withstanding thou shalt benomore called Ja-
cob/ but Israel shalbe thy name. And so was
his name calleq Israel.

xxxv. Chapter.

Sinas brethen/toke ether of them his swerde
q went in to the cyte boldly/ and slewe alþy was
male/ and slewe also Hamor and Sicheim his
sonne with the edge of the swerde/ and toke Si-
na their sister out of Sicheims house/ and went
their waye.

Than came the sonnes of Jacob vpon the
deede/ and spoyled the cyte/ because they had
desyled their sister: and toke their shepe/ open
asses and what so euer was in the cyte and also
in þy feldes. And alþy their goodes/ all their chil-
dren and their wyues toke they captyues/ and
made havock of all that was in the hou-
ses.

And Jacob sayd to Simeon and Levi: ye
haue troubled me and made me syncke vnto the
inhabitours of the lande/ both to the Canaan-
ites and also vnto the Pherezites. And I am
fewe in nombre. Wherfore they shal gather
them selues together agaynst me q sley me/ and
so shal I and my house be dystroyed. And they
answered: shuld they deall with our sister aþ
wyth an whoore?

¶ The. xxxv. Chapter

And God sayd vnto Jacob/ arfe aþ
get the vnto Bethel/ q dwel there.
And make there an aualter vnto God
that appeared vnto the/ when thou fleddest from
Esau thy brother. Than sayd Jacob vnto his

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¶

housholde q to alþy were with him/ put a way
the straunge goddes that are amonge you q mas-
ke youre selues cleane/ q chaunge youre garmes-
tes/ q let us arye q god vnto Bethel/ þy I mas-
te make an aualter there/ vnto God which herde
me in the daye of my tribulatiþ q was wyth me
in the waye which I went.

And they gaue vnto Jacob all the straunge
goddes which were vnder their handes/ and alþy
their catynges which were in their eares/ and
Jacob hyd them vnder an ooke at Sicheim.
And they departed. And the feare of God fel^t
upon the cyties that were rounde about them/ that
they durst not folowe after the sonnes of
Jacob. So came Jacob to Lus in the lande
of Canaan/ otherwise called Bethel/ with
all the people that was with him. And he buyl-
ded there an aualter/ and called the place Elbes-
thel: because that God appered vnto him ther-
e/ when he fled from his brother.

Then dyed Rebora Rebeccas nose/ and
was buried benerhe Bethel vnder an ooke.
And the name of it was called the ooke of la-
mentation.

And God appered vnto Jacob agayne af-
ter he came out of Mesopotamia/ q blessed him
and sayde vnto him: thy name is Jacob. Not
wythstandinge thou shal benomore called Ja-
cob/ but Israel shalbe thy name. And so was
his name calleq Israel.

¶

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And God sayde onto him: I am God alle
mighty/grove and multiplye: for people and a
multitude of people shall spynge of the/ye ad
kynges shall come out of they loynes. And the
lande which I gaue Abrahā & Isaac / will I
geue onto the/ & unto thi seed after thi: will I
geue it also. And god departed fr̄ him in the
place where he talked with him. And Jacob set
up a marke in the place where he talked with
him: even a pilleur of stone/ & poured drynkes
offyng theron and poured also oyle theron /
and callid the name of the place where God
spake with him/ Bethel.

And they departed from Bethel / & when
he was but a feld brede from Ephrath/Rachel
began to traueil. And in travelynge she was
in perel. And as she was in paynes of hir las-
hour/the mydooyfe sayde unto her: feare not/
for thou shalt haue this sonne also. Then as hir
soule was departinge/that she must dye: she
callid his name Ben Oni. But his father cal-
led him Ben Jamim. And thus dyed Rachel ad
was buried in the waye to Ephrath which now
is called Betlehem. And Jacob sett up a pil-
ler upon hir graue/which is called Rahels gra-
ue piller unto this daye. And Israell went the-
re and pitched up his tent beyonde the toure of
Eder.

And it chaunced as Israell dwelt in that
lande/that Ruben went & laye with Bilha his
fathers concubynē/ & it came to Israels care.

xxvi. Chapter

fo. li.

The sonnes of Jacob were, xii. in nombre.
The sonnes of Lea, Ruben Jacobs eldest son
ne/ & Simeō/Leur/ Juda/ Isachar/ & Sabulon
The sonnes of Rael: Joseph & Ben Jamim.
The sonnes of Bilha Rahels mayde: Dan &
Neptali. The sonnes of Zilpha Leas mayde
Gad & Aser. These are the sonnes of Jacob w
hich were borne him in Mesopotamia.

Then Jacob went onto Isaac his father to
Mamre a principall eyre/ otherwise callid He
bron: where Abrahā & Isaac so georneed as stra
ungers. And the dayes of Isaac were an huns
dred & lxx. yeres: & than fel he seke & dyed/ ad
was put vnto his people: beynge olde and full
of dayes. And his sonnes Esau ad Jacob bus
ried him.

The xxvi. Chapter.

These are the generations of Esau
which is called Ed. Esau toke his
wyues of the daughters of Canaan
Ada the daughter of Elon an Herhite/ & Ahes
libama the daughter of Una/ which Una was
the sonne of Zibeon an heuyte/ And Basinath
Ismaels daughter & sister of Nebaioth. And
Ada bare unto Esau/ Eliphaz; and Basinath
bare Requel: And Ahalibama bare Ieus/ Iac
lam and Borah. These are the sonnes of Esau
which were borne him in the lande of Canaan.

And Esau toke his wyues/ his sonnes and
daughters and all the soules of his house: his

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goodes and all his catell and all his substancialle which he had gott in the land of Canaan/ and went in to a countre awaie from his brother Jacob: for their ryches was so moch/ that they coude not dwell together/ and that the land where in they were straungers/ coude not reseeue the: because of their catell. Thus dwelt Esau in mounte Seir/ which Esau is called Edom.

These are the generations of Esau father of the Edomites in mounte Seir/ & these are the names of Esau sonnes: Eliphaz the sonne of Ida the wife of Esau/ & Reguel the sonne of Basimath the wife of Esau also. And the sonnes of Eliphaz were: Theman/ Omar/ Zephon/ Gacham and Kenas. And thymna was concubyn to Eliphaz Esau sonne/ and bare unto Eliphaz Imaletch. And these be the sonnes of Ida Esau wyfe. And these are the sonnes of Reguel: Lahath/ Serah/ Samma and Misraim: these were the sonnes of Basimath Esau wyfe. And these were the sonnes of Ahalibama Esau wyfe the daughter of Ana sonne of Zebi/ which she bare unto Esau: Jesus/ Jealam and Korah.

These were dukes of the sonnes of Esau. The chilidern of Eliphaz the first sonne of Esau were these: duke Theman/ duke Omar/ duke Zephon/ duke Kenas/ duke Korah/ duke Gacham & duke Imaletch: these are the dukes that came of Eliphaz in the lande of Edom/ & these were the sonnes of Ida.

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So. lii.

These were the chilidern of Reguel: Esau sonne: duke Lahath/ duke Serah/ duke Samma/ duke Misraim. These are the dukes that came of Reguel in the lande of Edom/ & these were the sonnes of Basimath Esau wyfe.

These were the chilidern of Ahalibama Esau wyfe: duke Jesus/ duke Jealam/ duke Korah these dukes came of Ahalibama y daughter of Ana Esau wyfe. These are the chilidern of Esau/ and these are the dukes of them: which Esau is called Edom:

These are the chilidern of Seir the Horite/ the in habitour of the lande: Lothan/ Sobal/ Zibeon/ Una/ Dison/ Esir and Disan. These are the dukes of y horites the chilidern of Seir in the lande of Edom. And the chilidern of Lo than were: Hor and Hemam. And Lothans sister was called Thimna.

The chilidern of Sobal were these: Alvan/ Manahath/ Ebal/ Sepho & Onam. These were the chilidern of Zibeon: Aia & ana/ his was y Ana y sonde y miles in y wildernes/ as he fed his father Zibeons asses. The chilidern of Una were these: Dison and Ahalibama y dough t: x of Una.

These are the chilidern of Dison: Hemdan Esban/ Zethran & Ezer. The chilidern of Ezer were these: Vilhan/ Seavan & Akan. The chilidern of Disan were: Vz and Aran.

These are the dukes that came of Hor: duke Lothan/ duke Sobal/ duke Zibeon/ duke Una &

duke Dison/duke Ezer/duke Disan. These be the dukes that came of Hor in their dukedds in the land of Sir.

These are the kynges that reigned in the lande of Edom before there reigned any kyng as menge the chldren of Israel. Bela the sonne of Beor reigned in Edomea/and the name of his cyte was Sinhaba. And when Bela dyed/ Jobab the sonne of Serah out of Bezara/reigned in his steade. When Jobab was dead/ Husam of the lande of Chemany reigned in his steade. And after the deth of Husam/ Hadad the sonne of Bedad which slew the Moabites in the feld of the Moabites/reigned in his steade/ and the name of his cyte was Alzurth. Whē Hadad was dead/ Samla of Misaka reigned in his steade. Whē Samla was dead/ Saul of the ryver Rehoboth reigned in his steade. When Saul was dead/ Baal hanan the sonne of Achbor reigned in his steade. And after the deth of Baal Hanan the sonne of Achbor/ Hadad reigned in his steade/ and the name of his cyte was Pagu. And his wifes name Mehetabeel the doughter of matred the doughter of Mesaab.

These are the names of the dukes that came of Esau in their kyndds/places and names: Duke Thimma/duke Alua/duke Zetheth duke Abalibama/duke Ela/duke Pinon/duke Benas/ duke Theman/ duke Mibzar/duke Magdiel/duke Iram. These be the dukes of

Edomea in their habitations/in the lande of their possessions. This Esau is the father of the Edomites.

And Jacob dwelt in the lande wherin his father was a straunger/ ¶ It is to saye in the lande of Canaan. And these are the generations of Jacob: when Joseph was, xij. yere olde/he kepte shepe with his brethren/ and the lad was with the sonnes of Bilha of Zilpha his fathers wyues. And he broughte unto their father an euyl saynge y was of them. And Israel loued Joseph more than all his chldren/ because he begat hym in his olde age/ and he made him a coote of many coloures.

Whē his broþer sawe that their father loued him more than all his brethren/ they hasted him and coude not speke one kynde woorde unto him. Moreouer Joseph dreamed a dreame and tolde it his brethren: wherfore they hated hym yet the more. And he sayde unto them heare I praye you this dreame whiche I have dreamed: Beholdewe were makyng shewes in the feld: and Ie/ my shewe arose and stode upright/ and yowres stode rounde aboute and made obeysance to my shewe. Then sayde his brethren unto him: whā/ shal thou be our kyng or shal thou reigne ouer us? And they hated hym yet the more/ because of his dreame and of his wordes.

xxvij. Chapter

And he dreamed yet another dreame & told it his bretheren saynge: beholde / I haue had one dreame more: me thought the sonne and the moone and xi. starres made obaysance to me. And when he had told it unto his father and his bretheren / his father rebuked him and sayde vns to him: what meaneth this dreame which thou hast dreamed: shalt I and thy mother and thy bretheren come and fall on the grounde before thee? And his bretheren hated him / but his fathur noted the saynge.

His bretheren went to kepe their fathers shepe in Sichem / and Israell sayde unto Joseph: do not thy bretheren kepe in Sichem? come that I may send hys to the. And he answereid here am I. And he sayde unto him: goo and see whether it be wel with thy bretheren and the shepe / and bryng me wordes agayne: And sent him out of the vale of Hebron / for to go to Sichem.

And a certayne man founde him wandryng out of his waye in the felde / and axed him what he soughte. And he answered: I seke my brethen / tell me I praye the whete they kepe shepe. And the man sayde: they are departed hence / for to herde them say / let vs goo unto Dothan. Thus went Joseph after his bretheren / and founde them in Dothan.

And whē they sawe him a farr of before he came at them / they tooke councell agaynst him / for to sley him / and sayde one to another / Beholde this dreamer cometh / come now and let

xxvii. Chapter. fo. liij.

us sley him and cast him in to some pyt / and let vs saye that some wicked beast hath devoured him / and let us see what his dreames wylle come to.

Whan Ruben herde that / he wylt aboute to ryd him out of their handes and sayde / let vs not kyl hym. And Ruben sayde moreover unto them / shed not his bloude / but cast him in to this pyt that is in the wildernes / and laye no handes upon him: for he wold haue rydd him out of their handes and delyuered him to his fathur agayne.

And as soone as Joseph was come unto his bretheren / they strypte him out of his gay coote that was upon him / and they tooke him and cast him in to a pyt: But the pyt was empie and had no water therein. And they satt them doun to eate brede. And as they lyft vp their eyes and loked aboue / there came a compayne of Ismaelites from Gillead / and their camels lade with spicerie / haulme / and myre / and were goynge doun in to Egypce.

Than sayde Iuda to his brether: what avays let hys that we sley oure brother / and kepe his bloude secret / come on / let us sell him to the Ismaelites / and let not oure handes be defyled upon him: for he is oure brother and oure flesh. And his bretheren were content. Than as the Iudaianites marchaunt men passed by / they drewe Joseph out of the pyt and sold him vns to the Ismaelites for x. pecces of syluer.

xxxviii. Chapter

And they brought him into Egypce.

And when Ruben came agayne vnto the pyt and founde not Joseph there / he rent his cloothes and went agayne vnto his brethern saynge: the lad is not yonder / and whether shall I goe? And they toke Josephs coote and kylled a goote / and dypped the coote in the bloud. And they sent that gay coote and caused it to be brought vnto their father and sayd: This haue we founf dese: whether it be thysones coote or no. And he knewe it saynge: it is my sonnes coote a wic ked beast hath devoured him / and Joseph is rent in peces. And Jacob rent his cloothes / and put sacke clothe aboue his loynes / and so was wed for his sonne a longe seafon.

Than came all his sonnes and all his doughters to comforde him. And he wold not be comforde / but sayde: I wyl goe downe in to y grave vnto my sonne/morynge. And thus his father wepte for him. And the Midianytes sold him in Egypce vnto Putiphar a lorde of Pharaos: and his chefe marshall.

The xxxviii. Chapter.

And it fortuned at that tyme that Judas went from his brethern and gat him to a man called Hira of Odoliam / and there he sawe the daughter of a man called Sua a Canaanyte. And he toke her and went vnto her. And she conceaued and bare a sonne and called his name Er. And she conceaued agayne and bare a sonne and called him

Chapter. xxviii. 30. 10.

Onan. And she conceaued the chyrd tyme / and bare a sonne/whom she called Sela: and he was at Chesyb when she bare hem.

And Judas gaue Er his eldest sonne / a wifes whose name was Thamar. But this Er Judas eldest sonne was wicked in the syghte of the LORde / wherfore the LORde slew him. Than sayde Judas vnto Onan: god in to thi brothers wyfe and Marie her / and stire vp seed vnto thy brother. And when Onan perceaued that the seed shuld not be his: therfore when he went in to his brothers wife / he spylled it on the grounde / because he wold not geue seed vnto his brother. And the thinge whiche he dyd / displeased the LORde / wherfore he slew him also. Than sayde Judas to Thamar his daughter in lawe: remayne a wydow at thi fathers house / yll Selam my sonne be growne: for he feared lest he shalde haue dyed also / as his brether did. Thus went Thamar and dwelt in his fathers house.

And in p:ocess of tyme / the daughter of Sua Judas wifes dyed. Than Judas when he had left morynge / went vnto his shewe shers to Thimmath with his frende Hira of Odoliam. And one told Thamar saynge: beholdes thy father intake goth vnto Thimmath / to shewe his shewe. And she put hym / wydows garnetes of from her and couered her with a cloke / and dysguised herself: And sat her downe at the entrynge of Enaim whiche is by the hye

Chapter. xxxviiij.

wayes syde to Thinnath/for because she sawe
that Sela was groone/and she was not geue
unto him to wif.

When Juda sawe her/he thought he had bes-
ne an hoore/because she had couered hyr face,
And turned to her vnto the waye and sayde/co-
me I praye the/let me lye with the/for he knew
woenot that it was his daughter in lawe. And
she sayde what wylt thou gue me / for to lye
with me? Thasayde he/I will sende the akydd
fro the flocke. She answered/ Than geue me a
pledge till thou sende it. Than sayde he / what
pledge shall I geue her? And she sayde: thy syg-
nett/thy neckelace/and thy stasse that is in thy
hande. And he gauet her and lay by her/and
she was with child by him. And she gatt her
vp and went and put her mantell from her/ and
put on her widores rayment agayne.

And Judas sent the kydd by his neybere
of Odellam/for to fetch out his pledge agayn-
se from the wifes hande. But he fownde her
not. Than asked he the men of the same place
saynge: where is the whoore that satt at Enas
im in the wayer? And they sayde: there was no
whoore here. And he came to Juda agayne
saynge: I can not fynde her/and also the men
of the place sayde: that there was no whoore
there. And Juda sayde: let her take it to her/
lest we be shamed: for I sente the kydd & thou
coudest not fynde her.

And it came to passe that after iij. mones

fo. lvi

thes/one tolde Juda saynge: Thamar thy dous-
garter in lawe hath played the whoore/and with
playnge the whoore is become great with chil-
de. And Juda sayde: bryng her forth and let her
be brente. And when they brought her forth/
she sent to her father in lawe saynge: by the mæ-
onto whom these thynge pertaine/am I with
childe. And sayd also: loke whose are thisis seaf-
necklace/and stasse. And Juda knewe them
saynge: she is more rightwes tha I/because I
gau her not to Sela my son. But he laye with
her nomore.

When tyme was come that she shulde be de-
lyuered/beholde there was ij. exynnes in hyr
wōde. And as she traveled/the one put out his
hande and the mydwife toke and bownde a re-
ed thred aboue it saynge: this wylt come out
fyf. But he plucked his hande backe agayne/
and his brother came out. And she sayde: whers
fore hast thou rent a rent oppon the? and cal-
led him Pharez. And afterward came out his
brother that had the reade thred about his þe-
de/which was called Zarah.

¶ The xxxix. Chapter.

Ioseph was brought onto Eglyte/ and
Putiphar a lorde of Pharaos: and his
chefemarshall an Egypitian/ bought
him of þ Ismaelites which brought hi thither

Chapter. xxix.

And the LORde was with Joseph / and he was a luckie felowe and continued in the hou se of his master the Egyprian. And his master sawe that the LORde was with him and that the LORde made all that he dyd prosper in his hande: Wherfore he founde grace in his masters syghte/and serued him. And his master made him ruelar of his house/and put all that he had in his hande. And as soone as he had made him ruelar ouer his house and ouer all that he had / the LORde blessed this Egyp tians house for Josephs sake/and the blesshyn ge of the LORde was upon all that he had: both in the house and also in the feldes. And therfore he left all that he had in Josephs han de/and loked upon nothinge that was with him/saue only on the bread which he ate. And Joseph was a goodly persone/ a well favored

And it fortuned after this/ that his mas sers wife cast her eyes upon Joseph and sayde come lve with me. But he denied and sayde to her: Beholde/my master wooteth not what he hath in the house with me/but bath commyss red all that he hath to my hande. He him selfe is not greater in the house than I/ and bath kepte nothige fro me/but only the because thou art his wif. Now than can I do this great rey dnes/for to synne agaynst God? And after this maner spake she to Joseph daye by daye: but he harfened not unto her/to slepe nere her or to be in her company.

xxix. Chapter.

30. lvi.

And it fortuned aboue the same season / that Joseph entred in to the house/ to do his busyn es: and there was none of the household by/in the house. And she caught him by the garment saynge: come slepe with me. And he leste his garment in his hande and fled and gote him out. When she sawe that he had left his garment in his hande / and was fled out/she calld the men of the house/and tolde them saynge: See/ he hath brought in an Hebrewe unto vs to do vs shame. for he came in to me/for to haue slept wryth me. But I cried with a louede voyce. And when he hade/that I lyft op my voyce and cryed/he left his garment with me and fled awaye and gote him out.

And she layed op his garment by her/ vns till her lord came home. And she tolde him as cordynge to these wordes saynge. This Hebrewe seruaunte which thou hast brought vns to vs came in to me to do me shame. But as soone as I lyft op my voyce and cryed/he leste his garment with me and fled out. When his master herde the wordes of his wif which she tolde him saynge: after this maner dyd thy seruaunte to me/he waxed wrooth.

And he toke Joseph and put him in pris on: euen in the place where the kynges pris oners laye bounde. And there contynued he in pris on. But the LORde was with Joseph and shewed him mercie/ and gote him sauour in the syghte of the keper of pris on which comis

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myred to Josephs hāde all the presoners that were in the preson houſſe. And what ſouuer was done there/ þ dyd he. And the keper of the prieſt loſed onto nothiſe that was under his hānde/becaue the LORde was with him/ & because that what ſouuer he dyd/the LORde made it come lucſely to paſſe.

The xl. Capteſ.

And it chaunced after this / that the cheſe butlar of the kyngē of Egyp̄e and his cheſe baker had ofſended therelorde the kyngē of Egyp̄e. And Phārao was angrie with them and put the in warde in his cheſe marshals houſſe: euen in þ preson where Joseph was borond. And the cheſe marſhall gaue Joseph a charge with them/ & he ſerved them. And they contynued a ſeasor in warde.

And they dreameſ either of them in one nyghte: both the butlar and the baker of the kyngē of Egyp̄e which were borond in the preson houſſe/ either of them his dreameſ/ and eche manes dreame of a ſondrie interpretation. When Joseph came in onto them in the moſt nyghte/ and lokeſ apon them: beholde / they were ſadd. And he asked them ſayngē/ roſe before lokeſ ſo ſadly to dayeſ. They anſweſed him / we haue dreameſ a dreame / and haue no man to declare it. And Joseph ſay-

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ſd. Iviſ

deuonoþe. Interpretynge belongeth to God
but tel me yet.

And the cheſe butlar tolde his dreame to Joseph and ſayde onto him. In my dreame
me thought therelode a vyne before me / and
in the vyne were iiii. braunches/ and it was as
though it budded / & her blossoms ſhotiſforth: &
þ grapes therelore of waxed type. And I had Phā-
raoſ cuppe in my hānde/ and toke of the gra-
pes and wronge them into Phāraoſ cuppe/ &
delyuered Phāraoſ cuppe into his hānde.

And Joseph ſayde onto him/ this is the
interpretation of it. The iiii. braunches ar thre
dayes: for within thre dayes ſhall Phārao
lyft vp thine heade/ and reſtore the onto thynē
offiſe agayne/ and thou ſhalt delyuer Phāraoſ
cuppe in to his hāde/ after the oſt maner/ even
as thou dydest when thou wæſt his butlar. But
thynke on me with the/ when thou art in good
caſe / and ſherde mercie onto me. And make
menſion of me to Phārao/ and helpe to bayn-
ge me out of this houſſe: for I was ſtollen out of
the lande of the Hebrewes/ & here alſo haue I do-
ne nothiſe at alſo therfore they ſhulde haue put
me in to this dongeon.

When the cheſe baker ſawē that he had
well interpretate it/ he ſayde onto Joseph/ me
thought alſo in my dreame/ þ I had iiii. wyſer
baſkettes on my heade: And in i vppermost
baſket/ of all maner bakemēates ſo: Phārao.

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xli.Chapter.

And the byedes ate them out of the basket
apon my heade

Joseph answered and sayde: this is the interpretation therof. The .iii. baskettes are .iiii. daies
yes/for this daye .iii. dayes shal Pharao tas-
ke thy heade from the / and shal hange the
on a tree / and the byedes shal eate thy flesh
from the.

And it came to passe the thyrde daye w
hich was Pharaos byrth daye/that he made a
feast unto all his seruautes. And he lyfled
opp the head of the chefe butteler and of the
chefe baker amoung his seruautes. And re-
stored the chefe butteler unto his butteleris-
pe agayne/and he reched the cuppe in to Pha-
raos hande/and hanged the chefe baker: eue as
Joseph had interpreted unto the. Notwith-
standing the chefe butteler remembred not Jo-
seph/but forga hym.

The.xli.Chapter.

And it fortuned at .ii. yeres end/that
Pharaos dreamed/and thought that
he stode by a ryuers syde / and that
there came out of the ryver .vij. goodly fyne
and fass flesched/ and sedd in a medowe. And
him thought that .vij. other fyne came up after
them out of the ryver euelsauored and leane
flesched end stode by the other upon the brynde

xli.Chapter.

So.lvi.

of the ryuer. And the crift fawored and leane
flesched fyne are up the .vij. weylsauored and fass
fyne: and he awoke therewith.

And he slepte agayne and dreamed the ses-
ond tyme/that .vij. eares of corne grewe upon
one stalle rancke and goodly. And that .vij.
thynne eares blasted with the wynde/ spronge
up after them: and that the .vij. thynne eares de-
woured the .vij. rancke and full eares. And
than Pharao awaked: and se/ here is his dre-
me. When the morwyng came/bis sprete was
troubled. And he sent and called for all the so-
yhsayers of Egypce and all the wyse men thes-
re of: and tolde them his dreame: but there was
none of them that coude interpretate it unto
Pharao.

Than spake the chefe butteler unto Pha-
rao sayng, I do remembre my facre this das-
ye. Pharao was angrie with his seruautes/
and put in warde in the chefe marshals house
both me and the chefe baker. And we dreas-
ned both of vs in one nyght and ech mannes
dreame of a sondrye interpretation.

And there was with vs a yonge man/ an
Hebwe borne/ seruaunte unto the chefe mar-
shall. And we told him/ and he declared oure
dreames to vs acordyng to ech of oure dreas-
mes. And as he declared them unto vs/euen so
it came to passe. I was restored to myne office
agayne/and he was hanged.

xl. Chapter.

Than Pharaos sent and called Joseph. And they made him haste out of prison. And he shewed him self and chaunged his rayments; & went in to Pharaos. And Pharaos sayde unto Joseph: I haue dreamed a dreame and no man can interpretate it; but I haue herde saye of the y as soone as thou hearest a dreame / thou dost interpretate it. And Joseph answereid Pharaos saynge: God shall geue Pharaos an answere of peace without me.

Pharaos sayde unto Joseph in my dreame methought I stode by a ryvers syde/ and therre came out of the ryver viij. farr flesched ad well fauored fyne/ and fadd in the medowre. And then viij. other fyne came vp after them/ poore and very euell fauored ad leane flesched: so that I neuer sawe their lyke in all the lande of Egis pre in euell fauordnesse. And the viij. leane and euell fauored fyne ate vpp the first viij. farr fyne. And when they had eaten them vp/ a man comode not perceave that they had eaten them: for they were stille as euell fauored as they were at the begynnyng. And I awoke.

And I sawe agayne in my dreame, viij. cares sprynging out of one stalk full and good/ and, viij. other cares wrytherd/ thinne and blaſted with wynde / sprynging vp after them. And the thynne cares devoured the, viij. good cares. And I haue tolde it unto the soþe

xi. Chapter. So. ix.

sayers/ but no man can tell me what it meaneþ.

Then Joseph sayde unto Pharaos: both Pharaos dreames are one. And god doth shew Pharaos whar he is aboue to do. The viij. good fyne are, viij. yeres: & the viij. good cares are, viij. yere also/ and is but one dreame. By þerwys/ the viij. thynne and euell fauored fyne that came out after them/ are, viij. yeres: and the viij. emprie and blaſted cares shalbe viij. yeres of hunger. This is that whiche I sayde unto Pharaos/ that God doth shew Pharaos whar he is aboue to doo.

Beholde there shal come, viij. yere of greaþ plenteousnes through out all the lande of Egypce. And there shal araye after them viij. yeres of hunger. So that all the plenteousnes shalbe forgotten in the lande of Egypce. And the hunger shal consume the lande: so that the plenteousnes shal not be once asene in the land by reason of that hunger that shal come after/ so: it shalbe exceeding great. And as concerning that the dreame was dubled unto Pharaos the secound tyme/ it beþ fenerþ that the þyng is certainly prepared of God/ ad that God will shortly bryng it to passe.

Now therfore let Pharaos provyde for a man of understandyng and wysdome/ and sett him over the lande of Egypce. And let

xli. Chapter:

Pharao make officers ouer the lande/and take
up the fyfe parts of the lande of Egypce in the
vij. plenteous yeres and let them gather all the
foode of these good yeres that come / ad lay vp
corne vnder the power of Pharao : that there
may be foode in the cities/ and there let them
kepe it: that there may be foode in stoor in the
lande/agaynst the. viij. yeres of hunger which
shall come in the lande of Egypce/ and that the
lande perishe not thorow hunger.

And the saynge pleased Pharao ad all his
seruautes. Than sayde Pharao vnto his seruautes: where shall we synde soch a man as this
is/that hath the sprete of God in him: wherfo
re Pharao sayde vnto Joseph: for as moch as
God hath shewed the all this/there is no man
of understandyng nor of wysdome lyke unto the
Thou therfore shalt be ouer my house/and acor
dinge to thy wode shall all my people obey: on
ly in the kynges seate wyl I be aboue the. And
he sayde vnto Joseph: beholde/ I haue set the
ouer all the lande of Egypce. And he toke off
his ryng from his syngre/and put it vpon Jos
ephys syngre/and arayed him in raymet of bis
sse/and put a golden cheyne aboue his necke
and set him vpon the best charett that he had sa
ue one. And they cryed before him Alrich/ ad
that Pharao had made him ruelax ouer all the
lande of Egypce.

And Pharao sayde vnto Joseph: I am Pha
rao/without thi wyl/ shall no man liste vp es

xli. Chapter.

So. Ixi.

ther his hande or forte in all the lande of Egip
ce. And he caſſed Josephs name Zaphnath
Paenea. And he gaue him to wyfe Asinath the
doughter of Potiphara preast of On. Than
went Joseph abrode in the lāde of Egypce. And
he was, xxx. yere olde whē he stode before Pha
rao kyng of Egypce. And than Joseph depar
ted from Pharao/and went thorow out all the
lande of Egypce.

And in the. viij. plenteousyeres they made shes
ves and gathered vp all the fode. of the. viij.
plenteous yeres which were in the lande of Eg
ypce and put it in to the cities. And he put
the food of the feldes that grewe rounde ab
oute every cyte: euen in the same. And Jos
eph layde vp corne in stoor/lyke unto the san
de of the see in multitude out of meſure/ vns
tyl he left nombringe: for it was with out
nombre.

And vnto Joseph were borne. iiij. sonnes be
fore the yeres of hunger came / which Asinath
the doughter of Potiphara preast of On/ bare
vnto him. And he caſſed the name of the ſiſt
ſonne Manasse/for God (sayde he) hath made
me to forget all my laboure & all my fathers buſ
holde. The ſeconde caſſed he Ephraim/for God
(sayde he) hath cauſed me to growe in the lans
de of my trouble.

And when the. viij. yeres of plenteousnes
that was in the lande of Egypce were ended/
than came the. viij. yeres of deſt/ acordyngc as

Chapte[r].xlij.

Joseph had sayde. And the derth was in all landes: but in the lade of Egypce was there yet foode. When now all the lande of Egypce began to hunger/ than cried the people to Pharaon for bread. And Pharaon sayde vnto all Egypce: goo vnto Joseph/ and what he sayth to you that doo. And when the derth was thos row out of the lande/ Joseph opened all that was in the cities and solde vnto the Egyprians. And hunger waxed sore in the lande of Egypce. And all countreys came to Egypce to Joseph for to bye come: because that the hunger was so srie in all landes.

¶ The.xliiij. Chapter.

Ven Jacob sawe that there was come to be solde in Egypce/ he sayde vnto his sones: why are ye negligent: beholde/ I haue hearde that there is come to be solde in Egypce. Gete you thither and bye vs come frō thēce/ that we maye lyue and not dye. So went Josephs ten brethren doun to bye come in Egypce/ for Ben Iamin Josephs brother wold not Jacob sende with his other brethren: for he sayde: some my ssfortune myght happen him.

And the sonnes of Israell came to bye corne amonge other that came/ for there was derth also in the lande of Canaan. And Jos

xlj. Chapter.

fo. lxx.

seph was gouerner in the londe/ and solde corne to all the people of the londe. And his brethren came/ and fel flat on the grounde before him. When Joseph sawe his brethren/ he knewe them: But made straunge vnto them/ and spake roughly vnto them sayng: Whence come ye/ and they sayde: out of the lande of Canaan/ to bye vitayle. Joseph knewe his brethren/ but they knewe not him.

And Joseph remembred his dreames which he dreamed of them/ and sayde vnto them: ye are spies/ and to se where the lande is weake is youre comyng. And they sayde vnto him: nay my lorde: but to bye vitayle thy seruauntes are come. We are all one mans sonnes/ and meane truely/ and thy seruauntes are no spies. And he sayde vnto them: nay verely/ but cuen to se where the lande is weake is youre comyng. And they sayde: we thi seruauntes are xiiij. brethren/ the sonnes of one man in the lande of Canaan. The yongest is yet with oure fathers/ and one no man woteth where he is.

Joseph sayde vnto them/ that is it that I sayde vnto you/ that ye are surely spies. Here by ye shal be proved. For by the lyfe of Pharaon/ ye shal not goo hence/ vntyl youre yongest brother be come hither. Sende therfore one off you and lett him sette youre

Chapter. xl.

brother/and ye shalbe in treason^ in the meane season. And therby shal your wordes be proved/rether her ther be any truthe in you: or els by the lyfe of Pharaos/ye are but spics. And he put them in warde thre dayes.

And Joseph sayde unto them the thryd daye: This doo and lyue/for I feare Gode If ye meane no hurt/let one of youre brethern be bounde in the treason/and goo ye and bryng the necessarie foode vnto youre housholdes / and bryng yourte yongest brother vnto me: that you rewordes maye be beleved/and that ye dye not. And they did so.

Than they sayde one to a nother: we haue verelynned agaynst oure brother/in that we sawe the anguylsh of his soule when he besought us/ & wold not heare him: therfore is this troubyll come apon us. Ruben answered the saynge; sayde I not unto you that ye shulde not syne agaynst the lad: but ye wold not heare. And now verely see/his bloude is requyred.

They were not aware that Joseph vnderstode them/for he spake unto them by an interpreter. And he turned from them and wepte/ and than turned to them agayne and comened with them/and toke out Simeon from amonge them and borond him before their eyes/ and commased to fyll their sackes with cornes/ and to put every mans money in his sacke/ and to gesse them vityle to spende by the waye. And so it was done to them.

Chapter. xl.

fo. xl.

And they laded their asses with the corne and departed thence. And as one of them opened his sacke/for to geue his asse prauender in the Ierne/he spied his money in his sackes mouth. And he sayde unto his brether: my money is restored me agayne/it is euē in my sackes mouth. Than their brethes fayled them/and were astoyned and sayde one to a nother: how cometh it that God dealeth thus with us?

And they came vnto Jacob their father vns to the lande of Canaan/and tolde him all that had happened them saynge. The lord of the lade spake roughly to us/and toke us for spyes to serche the countre. And we sayde unto him: we meane truely and are no spyes. We be, xij. brethren sones of oure father/one is awaie/and the yongest is now with oure father in the lande of Canaan.

And the lord of the countre sayde unto us: here by shal I knowe yf ye meane truely: leue one of youre brethern here with me/and take foode necessary for youre housholdes and get you a waye/and bryng yourte yongest brother vnto me. And therby shal I knowe that ye are no spyes/but meane truely: So will I delyuer you youre brother agayne/and ye shal occupie in the lande.

And as they emptied their sackes/beholde: es everymans hundred of money was in his sacke. And when both they and their father sawe the hundredes of money/they were afayde.

Chapter. xlith.

And Jacob their father sayde onto them: Me haue ye robbed of my childeern: Joseph is awaie/ and Simeon is awaie / and ye will take Ben Iaun awaie. All these thinges fall vpon me. Ruben answered his father sayng: Slec my two sonnes/ yf I bringe him not to the agayne. Deliuer him therfore to my hondes/ and I will bringe him to the agayne: And he sayde: my sonne shal not goe downe with you. For his brother is dead / and he is left alone. Moreover some misfortune myght happen vpon him by the waye whiche yee goo. And so shal yee bringe my gray head with sorowe vnto the graue.

¶ The. xlviij. Chapter.

And the derth waxed sore in the lande. And when they had eate vpon that come whiche they brought out of the lande of Egypce/their father sayde unto them: goo agayne and by vs a little food. Then sayde Iuda unto him: the man dyd testifie unto vs sayng: loke that ye see not my face excepte yowre brother be with you. Therfore yf thou wilt sende oure brother with vs/we wyl goo and bye the food. But yf thou wylt not sende him/ we wyl not goo: for the man sayde unto vs: loke that ye see not my face/excepte yowre brother be with you.

And Israell sayde: wherfore deale yee so cruselly with me/as to tell the man that ye had yet

Chapter. xlith. 50. xlviij

another brother: And he sayde: The man as fed vs of oure fyredsayng: is yowre father yet alwyer haue ye not another brother? And we tolde him acordyng to these wordes. Nowe cōde we knowe that he wolde byd vs bryngē oure brother downe with vs: Then sayde Iuda unto Israell his father: Send the lad with me/and we wyllyse and goo/that we maye lyue and not dye: both we/ thou and also oure childeern. I wilbe suertie for him / and of my hondes reqyure him. Yf I bringe him not to the and set him before thine eyes/ than let me bēare the blame for euer. For except we had made this tariēg: by this we had bene theretwysse and come agayne.

Then their father Israell sayde vnto the: Yf it must needs be so now: than do thus/take of the best frutes of the lande in yowre vesseſſes/and bryng the man a present/a curteſie barolme/and a curteſie of hony/ſpices and myrre / dates and almondes. And take as moch money more with you. And the money that was brought agayne in yowre ſackes/ take it agayne with you in yowre hondes/persaduenture it was ſome ouerſyghte.

Take also yowre brother with you / and a ryse and goo agayne to the man. And God almighty geue you mercie in the ſighte of the man and ſend you yowre other brother

Chapter. xliii.

and also Be Jamin/and I wilbe as a mā rob
bed of his childern.

Thus toke they the present and t wisse so moch
more money with them/and Ben Jamin. And
rose vp/went downe to Egypce / and presented
them selfe to Joseph. When Joseph sawe Ben
Jamin with them/he sayde to the ruelar of his
house: bryng these men home/and slay and ma
ke redic: for they shalldyng with me at none.
And the man dyd as Joseph bad/and brought
them in to Josephs house.

When they were brought to Josephs house/
they were afayde /d sayde: be cause of the mo
ney þ came in oure sackes mouthes at the first
tyme/are we brought/to pyke a quarell with vs
& to laye some thinge to oure charge: to bryng
us in bondage and oure asses also. Therfore ca
me they to the man that was the ruelar ouer Jo
sephs house/and comened with him at the doo
re and sayde:

Sir/we came hider at the first tyme to bye
foode/and as we came to an Inne and opened
oure sackes: beholde/every mannes money was
in his sacke with full weigthe: But we haue
brought it agene with us /& other mony haue we
brought also in oure handes/to bye foode/but
we can not tell who put oure money in oure sac
kes.

And he sayde: be of good chere / feare not:
Yore God and the God of your fathers hath
put you that treasure in oure sackes/for I had

The xliii Chapter.

fo. lxxv

youre money. And he brought Simeon out to
them /d led the in to Josephs house/ & gaue the
water to washe their fete/ and gaue their asses
pauender: And they made redic their present
against Joseph came at none/ for they herde
saye that they shulde dyne there.

When Joseph came home/they brought the
present in to the house to him/which they had
in their handes /d fell flat on the grounde be
for him. And he welcomed the curteously sain
ge: is youre father that old man which ye tol
de me of/in good healthz and is he yet alues
they answere: thy seruaunte oure father is in
good healthz /d is yet alue. And they bowed
them selues and fell to the grounde.

And he lyfte vp his eyes & beheld his bro
ther Ben Jamin his mothers sonne/ & sayde: is
this youre yongest brother of whome ye sayde
onto me: And sayde: God be mercyfull onto þ
my sonne. And Joseph made hast for his hert
dyd melt upon his brother) and soughte for to
wepe/ & entred in to his chambre/ for to wepe
there. And he wasshed his face and came out &
refrayned himselfe/ & bad sett bread on the table

And they prepared for him by himselfe/ and
for them by them selues/ and for the Egyp
tians which ate with him by them selues/ be
cause the Egyprians may not eate bread
with the Hebrews / for that is an abhomys
nacyon unto the Egyprians. And they sate
before him: the eldest acordyng unto his

B

xlviij. Chapter.

age/and the yongest acordyng onto his youth.
And the men marveled amonge them selues.
And they broughte rewardes onto them from
before him: but Ben Jamins parte was fyue ty
mes so moch as any of theirs. And they ate
and they dronke/and were dronke wth him.

The xlviij. Chapter.

HId be commaunded the rueler of
his house sayng: fyf the mens sac
kes with food/as moch as they can
carie/and put every mans money in his bagge
mouth/and put my syluer cuppe in the sackes
mouth of the yongest and his come money als
so. And he dyd as Joseph had sayde. And in þ
mornyng as soone is it was lighte/the me we
re let goo with their asses.

And when they were out of the cytie and
not yet ferre awaie/Joseph sayde unto the ruz
elar of his house: vp and folde we after the men
and ouerrake them/and saye unto them: wherfo
re haue ye rewarded euell for good? is that not
the cuppe of which my lord drynketh/and doth
he not prophesie therin? ye haue euell done that
ye haue done.

And he ouertoke them and sayde the same
wordes unto them. And they answered him:
wherfore saith my lord sech wordes? God for
bydd that thy seruauntes shulde doo so. Behol
de/the money whiche we founde in oure sackes
mouthes/we broughte agayne unto the/ out of
the lande of Canaan: how then shulde we steale

xlviij. Chapter.

go. lxxv.

out of my lordes house/ether syluer or golde
with whosouer of thy seruauntes it be founde
let him dye/and let us also be my lordes bond
men. And he sayde: Now therfore acordyng
unto youre wordes/he with whom it is fo
und/halbe my seruaunte:but ye shalbe harmes
lesse.

And attonce every man tooke downe his sac
ke to the grounde/and every man opened his sac
ke. And he seachid/and began at the eldest &
left at the yongest. And the cuppe was founde
in Ben Jamins sacke. Then they rent their clo
thes/and laded every man his asse and went
agayne unto the cytie. And Juda and his bro
ther came to Josephs house/for he was yet the
re/and they fel before him on the grounde. And
Joseph sayde unto þe: what dede is this which
ye haue done? wist ye not that soch a man as I
can prophesie?

Then sayde Juda: what shal we saye vns
to my lord/what shal we speake or what ex
cuse can we make? God haib founde out þe re
nedness of thy seruauntes. Beholde/both we
and he with whom the cuppe is founde/are thy
seruauntes. And he answered: God forbyd þ
I shulde do so/the man with whom the cuppe
is founde/he shalbe my seruaunte:but goo ye in
peace vnto youre father.

Then Juda went unto him and sayde: oh
my lord/ let thy seruaunte speake a wo:de in
my lordes audyence/and benot wo:th with

xlviij. Chapter.

thi seruaunte: for thou art even as Pharaos. My
lorde axed his seruaunte sainge: haue ye a fa-
ther or a brother? And we answered my lord/
we haue a father that is old/ and a yonge lad
which he begat in his age: And the brother of the
sayde lad is dead/ & he is all that is left of that
mother. And his father louerth him.

Then sayde my lorde unto his seruaun-
tes bryng him unto me/ that I maye sett my
eyes apon him. And we answered my lor-
de/ that the lad coude not goo from his father/
for if he shulde leaue his father/ he were but a
dead man. Than saydest thou unto thy serua-
unte: excepte youre yongest brother come with
you/loke that ye se my face no moare.

And when we came unto thy seruaunt oure
father/we shewed him what my lorde had say-
de. And when oure father sayde unto vs/ goo
agayne and bye vs a litle fode: we sayd/ y^e we
coude not goo. Neverthelesse if oure yongest
brother go with vs then will we goo/ for we ma-
ye not see the mannes face/ excepte oure yongest
brother be with vs. Then sayde thy seruaunt ou-
re father unto vs. Ye knowe that my wif has
re me. v. sonnes. And the one wen out from me
and it is sayde of a succle that he is to me in
peaces of wyld beastes/ and I sawe him not
since. If ye shal take this also awaye fide me
and some myssfortune happen vpon him/ then
shall ye bryng my gray heede with sorow unto
the grave.

xlv. Chapter

fo. lxvij.

Now therfore whe I come to thy seruaunt
my father/ yf the lad be not with me: seinge that
his lyfe hageth by the laddes lyfe/ then as soos-
ne as he seeth that the lad is not come/ he will
dye. So shal we thy seruautes bryng the gray
heede of thy seruaunt oure father with sorow
vnto the grave. For I thy seruaunt became succ-
tie for the lad vnto my father & sayde: yf I bri-
ng him not vnto the agayne, I will bere the blas-
me all my lyfelode. Now therfor: let me thy ser-
uaunt byde here for y^e lad/ & be my lordes bondes-
man: & let the lad goo home with his brethren.
For how can I goo vnto my father/ and the lad
not wyth me: lest I shulde see the wretchednes
that shal come on my father.

The. xlvi. Chapter.

Hld Joseph coude no longer refrayn
ne before all hem that stode aboue
him/ but commaunded that they
shuld goo all out from him/ and that there
shuld be no man wyth him/ v^e hyle he vtried
him selfe unto his brethren. And he wepte
alowde/ so that the Egypcians and the hous-
se of Pharaos herde it. And he sayde vns
to his brethren: I am Joseph: doth my fa-
ther yet lyue? But his brethren coude not
answere him/ for they were abasshed at his pres-
ence.

And Joseph sayde unto his brethren: com
me vnto me/ and they came nere. And he

The.xlv.Chapter.

sayde: I am Joseph your brother whom ye sold in to Egypce. And now be not gresued therewith/ neither let it sem a cruel thunge in your eyes/ that ye sold me hither. For God dyd send me before you to saue lyfe. For this is the seconde yere of dertyn in the lande/ and syue moe are behynde in which there shall neither be earynge nor hervest.

Wherfore God sent me before you to make prouision/ that ye myghthe continue in the erthe and to save youre lyues by a greate deluyerance. So now it was not yet that sent me hither/ but God: and he hath made me father unto Pharaao and lorde ouer all his house/ and ruesler in all the land of Egypce. Hast you ad goo to my father and tell him/ this sayeth thy sonne Joseph: God hath made me lorde ouer all Egypce. Come downe unto me and tarye not/ And thou shalt dwelle in the londe of Gosen/ & be by me: both thou and thi childeyn/ and thi childeyns childeyn: and thy shepe/ and beestes and all that thou hast. There will I make prouision for the: for there remayne yet v yeres of dertyn/ lesythou and thi household and all that thou hast perissh.

Beholde/ youre eyes do se/ and the eyes also of my brother Ben Jamin/ that I speake to you by mouth. Therfore tell my father of all my honoure which I haue in Egypce and of all that ye haue scene/ ad make hast and bryng me

Chapter.xlv. fo.lviij.

father hither. And he fell on his brother Ben Jamin necke & weptes/ & Ben Jamin wepte on his necke/ & orcouer he kyssed all his brethern and wepte apon them. And after that/ his brethern talked with him. And when the iudinges was come unto Pharaao houle tha Josephes brethern were come/ it pleased Pharaao well/ and all his seruauntes.

And Pharaao spake unto Joseph: saye unto thy brethern/ this do ye: lade youre beestes ad get you hence/ And when ye be come unto the londe of Canaan/ take youre father and youre householdes and come unto me/ and I will geue you the beste of the londe of Egypce/ and ye shall eate the fatt of the londe. And commaunded also. This do ye: take charettes with you out of the londe of Egypce/ for youre childeyn and for youre wyues: and bryng your father and come. Also/ regarde not youre stuff/ for the goodes of all the londe of Egypce shalbe yours.

And the childeyn of Israell dyd euyn so/ And Joseph gaue them charettes at the commaundement of Pharaao/ and gaue them vitayles also to spende by the waye. And he gaue unto eche of them chaunge of rayment: but unto Ben Jamin he gaue iii. hundred peeces of siluer and v. chaunge of rayment. And onto his fother he sent after the same maner: x. he asses laden with corne/ bread and meat/ to serue his

lvi. Chapter.

father by the waye. So sent he his brethren as waye/ and they departed. And he sayde vnto them: se that ye fall not out by the waye.

And they departed from Egypce and came in to the land of Canaan vnto Jacob their father/ and told him sayng: Joseph is yet a lyue and is gouernor ouer all the land of Egypce. And Jacobs hert wauered/ for he beleued the not. And they tolde him all the wordes of Joseph whiche he had sayde vnto them. But when he sawe the charettes whiche Joseph had sent to carie him/ then his spoutes rediued. And Israe sayde: I haue ymough/ yf Joseph my sonne ne be yet aliyue: I will goo and se him/ yer that I dye.

The lvi. Chapter.

Isaac toke his iourney with al that he had/ and came vnto Berseba and offered offynges vnto the God of his father Isaac. And God sayde vnto Israel in a vision by nyghte/ and called vnto him: Jacob Jacob. And he answered: here am I. And he sayde: I am that myghtie God of thy fathers/ feare not to goo downe in to Egypce. For I will make of the there a great people. I will goo downe with y in to Egypce/ & I will also bunge the vp agayne/ & Joseph shall put his hand vpon thine eyes.

And Jacob rose vp from Berseba. And his sonnes of Israel caried Jacob their father/ &

lvi. Chapter. 50. lxi.

their childeern and their wyues in the charettes whiche Pharaon had sent to carie him. And they toke them carefullly/ and the goodes whiche they had gotten in the land of Canaan/ and came in to Egypce: both Jacob and all his seed with him/ his sonnes and his sonnes sonnes with him: his daughters and his sonnes daughters and all his seed brought he with him in to Egypce.

These are the names of the childeern of Israel which came in to Egypce: both Jacob and his sonnes: Ruben/ Jacobs first sonne. The childeern of Ruben: Hanoch/ Pallu/ Hezron and Charm. The childeern of Simeon: Jemuel/ Jamin/ Obed/ Iacob/ Johar and Saul the sonne of a Cananitish woman. The childeern of Levi: Gerson/ Rahash and Merari. The childeern of Juda: Er/ Onan/ Sela/ Pharez and Zerah/ but Er and Onan dyed in the lande of Canaan. The childeern of Pharez: Hezron/ Hamul. The childeern of Isachar: Tola/ Phuwa/ Job and Semmon. The childeern of Sebulon: Sered/ Elon and Jaheleel. These be the childeern of Lea which she bare vnto Jacob in Mesopotamia with his daughter Dina. All these soules of his sonnes and daughters make. xxx and vi.

The childeern of Gad: Ziphion/ Haggi/ Suni/ Ezbon/ Eri/ Arodi and Arel. The childeern of Issachar: Jemima/ Jesus/ Jesui/ Brya and Ses-

lxvi. Chapter

rah their sister. And the childef of Biya were Heber and Malchiel. These are the childef of Silpha whom Laba gaue to Lea his doucher. And these she bare vnto Jacob in nombre xvi. soules.

The childef of Rahel Jacobs wife: Joseph and ben Jamin. And vnto Joseph in the lode of Egypfte were boorne: Manasses and Ephraim whiche I snath the doucher of Potiphara priest of On bare vnto him. The childef of Beis Jamin: Bela/Becher/Abel/Gera/Naeman/Abi Ros/Abupim/Hupim and Ard. These are the childef of Rahel whiche were borne vnto Jacob: xiii. soules all to gether.

The childef of Dan: Busim. The childef of Neptahit: Zahzeel/Guni/Jezer and Sillim. These are the sonnes of Bilha whiche Laban gaue vnto Rahel his doucher/and she bare these vnto Jacob/ all together, vii. soules. All the soules that came vnto Jacob in to Egypfte which came out of his loynes (besyde his sonnes wifes) were all together, lx. and, vi. soules. And the sonnes of Joseph/whiche were borne him in egypfte were, ii. soules: So that all the soules of the house of Jacob whiche came in to Egypfte are lxx.

And he sent Iuda before him vnto Joseph that the waye myghte be shewed him vnto Gosan/and they came in to the lande of Gosan. And Joseph made ready his charetz and went agaynt Israell his father vnto Gosan/ and p:es

lxvii. Chapter. fo. lxx.

presented him selfe vnto him/ and fell on his necke and wepte vpon his necke a goode whyle. And Israell sayd vnto Joseph: Now I am certe to dye/in somuch I haue seene the/that thou art yet alwe.

And Joseph sayde vnto his brether: and vnto his fathers house: I will goo & shewe Pharaao and tell him: that my brethern and my fathers house which were in the lode of Canaan are come vnto me/ and how they are shewards/ for they were men of catell/ and they haue brought their shepe and their oxen and all that they haue with them. If Pharaao call you and ask you what youre occupation is/ saye: thi seruauntes haue bene occupied aboute catell/ frō oure chilhode vnto this tyme: both we and our fathers/ that ye maye dwell in the lande of Gosan. For an abhomynacyon vnto the Egypftians are all that seade shepe.

lxviii. Chapter.

Held Joseph wē and tolde Pharaao and sayde: my father and my brethern their shepe and their beastes and all that they haue/ are come out of the lode of Canaan and are in the lande of Gosan. And Joseph toke a parte of his brethern: euē syue of them/ and presented them vnto Pharaao. And Pharaao sayde vnto his brethern: what is youre occupation? And they sayde vnto Pharaao: feeders of shepe are thi seruauntes/ both we and also oure fathers. They sayde more vnto Pha-

rao: for to sogeome in the lande are we come/
for thy seruautes haue no pasture for their shee-
pe so sore is the fameshment in the lande of Ca-
naan. Now therfore let thy seruautes dwelle in
thelande of Gosan.

And Pharao sayde vnto Joseph: thy fa-
ther and thy brethren are come vnto the. The
londe of Egypce is open before the: In the best
place of the lande make both thy father and thy
brothren dwelle: And even in the londe of Gos-
san let them dwelle. Moreouer yf thou knowe
any men of actiuite amoung them / make them
ruelars ouer my catell. And Joseph brought in
Jacob his father and set him before Pharao
And Jacob blessed Pharao. And Pharao ax-
ed Jacob: how old art thou? And Jacob sayde
vnto Pharao: the dayes of my pilgrimage are
an hundred and xxx. yeres. Few and euell haue
the dayes of my lyfe bene/ and haue not attay-
ned vnto the yeres of the lyfe of my fathers in
the dayes of their pilgrimage. And Jacob bles-
sed Pharao and went out from him. And Jo-
seph prepared dwellinges for his father and
his brethren/ and gaue them possessions in the
londe of Egypce/ in the best of the londe: even in
the lande of Racmico/ as Pharao commaun-
ded. And Joseph made preuyision for his fa-
ther/ his brethren and all his fathers househol-
de/ as yonge childef are fedd with bread.

There was no bread in all the londe / for the
deth was exceeding sore: so yf londe of Egypce
as yf londe of Canaan/ were famelbyd by y reason

Chapte. xlviij. fo. lxi.
of deth. And Joseph brought together all y
money yf was founde in y londe of Egypce and of
Canaan/ for y come whiche they boughte: & he
layde vp the money in Pharaois house.

When money fayled in the londe of Egypce &
of Canaan/ all the Egypcians came vnto Jo-
seph and sayde: geue us sustenaunce: wherfore
suffrest thou vs to dye before the/ for oure mo-
ney is spent. Then sayde Joseph: bryng your
catell/ and I will geue yow for your catell yf yfye
be without money. And they brought their cas-
tell vnto Joseph. And he gaue them bread for
horses and shepe/ and oxen and asses: so he fed
them with bread for all their catell that yere.

When that yere was ended / they cas-
me vnto him the nexte yere and sayde vnto
him: we wyl not hyde it from my lord/ how
that we haue nether money nor catell for my
lord: there is no moare left for my lord/ but
euere oure bodies and oure londes. Wherfore la-
test thou us dye before thyne eyes/ and the londes
to god to noughez by us and oure landes
for bread: and let both vs and oure londes be
bonde to Pharao. Geue vs seed, that we may ly-
ue not dye/ & that the londe god not to waist.

And Joseph boughte all the londe of Egip-
ce for Pharao. For the Egypcians sold every
man his londe because the deth was soire ap-
peled them: and so the londe he came Pharaois. And
he appoynted the people vnto the cities / from
one syde of Egypce vnto the other: only the lond-
e of the Prestes bought he not. For there

Chapter, xliiij.

*The blide was an ordinaunce madde by Pharaon for: þ *þre
gydes gett astes/that they shulde eate that which was av
privileges poynted onto them: which Pharaon had geuen
þro bearige them wherfore they solde not their londes,
with their Then Joseph sayde vnto the folke: beholde
þreþe con I haue boughte you this daye ȝd youȝ landes
erarye to for Pharaon. Take there seed and goo sowe the
Christies las londe. And of the encrease/ye shall geue the fys
we of love. te parte vnto Pharaon/and, n̄. partee halfe you
And of þe re awone/for seed to sowe the feld: and for you/
þe preastes of and them of youre householdes /and for your
idolles did reþhildern/to eate. And they answered: Thou
dure ȝðpasse hast sauied oure lyves. Let vs fynde grace in the
sige yuþres syghte of my lorde/and let us be Pharaons ser
es leue to dautes. And Joseph madde it a lawe ouer the lā
crepe vp by de of Egipte vnto this daye: that men must ge
hile ȝ lile ȝ ue Pharaon the fyfte parte/excepte the londe of
to ȝðpasse þ the preastes only/which was not bond vnts
greate trees Pharaon.
of þ wold And Israel dwelt in Egipte: even in the cos
with hyps unte of Gosan. And they had their possessions
risye/ȝd to therem/and they grewe and multiplied exces
thrust ȝ roþ dingly. Moreouer Jacob lyed in the lande of
eg of idola Egipte, xvij. yeres/so þat the hole age of Jacob
tysse superþ reas an hundred and xlviij. yere.
tition in to When the tyme diuocnye/that Israel must
hē ȝ to sue dye: he sent for his sonne Joseph and sayde vns
e out þiue to him: If I haue founde grace in thy syghte/
þt the with þut thy hande vnder my thye and deale merci
þer þoþ fully ȝd trulye with me/þat thou buriue me not
þe/til' all' in Egipte: but let me ly by my fathers/and cas

Chapter, xliiij. fo. lxviij.
re me out of Egipte/and buriue me in their bus be seer þo
ryself. And he answered: I will do as thou hast vies and no
sayde. And he sayde: swere vnto me: ȝd he was þingre grene
re vnto him. And than Israel bouriued him onto þave þare
the beddes head. awne conre
wolth.

The, xlviij. Chapter.

Hecce these deades/ȝdges were brou
ught vnto Joseph / that his father
was seke. And he toke with him his
ui, þone, Manasses and Ephraim. Then was
it sayde vnto Jacob: beholde/þy sonne Joseph
commeth vnto the. And Israel toke his st̄.n̄
gith vnto him/and sat vpon the bedd/and says
de vnto Joseph: God almighty appeared vnto
me at lus in the lande of Canaan/ȝd blessed
me/and sayde vnto me: beholde/ I will make
the growe and will multiplye the/ and will ma
ke a great nombre of people of the/ and will ges
ue this lande vnto the and vnto thy seed after þ
vnto an everlastinge possession. Now therfore
þy, ii, þones, Manasses ȝd Ephraim which we
re borne vnto the before I came to the/ in to E
gipte/shalbe myne: even as Ruben and Simeon
shalþ they be vnto me. And the childef which
thou gettest after them/ shalbe thynre awone: but
shalbe calle: with the names of their þethern
in their inheraunces.

And after I came from Mesopotamia/
Rabel dyed apon my hande in the lande of Ca
naa/by the waye: when I had but a feldes bres

Chapter. xliiij.

De to god vnto Ephrat. And I buried her theris
in y waye to Ephrat which is now calld Berha-
leben.

And Israel behelde Josephes sonnes & sayd:
what are these? And Joseph sayde vnto his
father: they are my sonnes/which God hath ge-
uen me here. And he sayde: bryng them to me/
and let me blesse them. And the eyes of Israel
were dymme for age/so that he coude not see.
And he brought hem to him/and he kyssed the
and embrased them. And Israel sayde vnto Jo-
seph: I had not thought to haue sene thy face/
and yet loo/God hath shewed it me and also
thy seed. And Joseph toke them awaie from his
lappe/and they fel on the grounde before him.

Then toke Joseph them both: Ephraim in
his ryghte hande towarde Israels left hande
and Manasses in his left hande/towarde Israels
ryghte hande/and brought them vnto him.
And Israel stretched out his ryghte hande and
layde it upon Ephraims head which was the
yonger/and his lyfthede upon Manasses he-
ad/crossinge his handes/for manasses was
the elder. And he blessed Joseph sayng: God
before whom my fathers Abraham and Isra-
el dyd walke/and the God which hath fedde
all my life longe vnto this daye/ And the an-
geli which hath deluyered me frō all euyllybles/
se thes laddes: if they maye be calld after my
name/and after my father Abraham and Isra-
el/and that they maye growe and multiply apō

Chapter. xliiij.

fo. lxvij

the erth.
When Joseph sawe that his father layd his
ryghte hande upon the heade of Ephraim / it
displeased him. And he lifte vpp his fathers ha-
de/to haue removd it from Ephraims heade
unto Manasses heade/and sayde vnto his fa-
ther: Not so my father/for this is the eldest.
Put thy righte hande upon his head. And his
father wold not/but sayde: I knowe it wel/ my
sonne/I knowe it wel. He shalbe also a people
and shalbe great. But of a trouth his yonger bro-
ther shalbe greater than he/ and his seed shall
be full of people. And he blessed them sange.
At the ensample of these/ the Israelites shall
bless and say: God make the as Ephraim
and as Manasses. Thus sett he Ephraim bes-
fore Manasses.

And Israel sayde vnto Joseph: beholde/ I
dye. And god shalbe with you and bryng you
agayne vnto the land of your fathers. I lored
ver I geue vnto the a porcion of lande aboue
thy brethren/which I gat out of the handes
of the Amorites with my swerde and wy: h my
bowe.

Chapter. xlvi.

And Jacob callid for his sonnes and
sayde: come together/ that I maye
tell you what shall happe you in the
last dayes. Gather you together and heare ye
sonnes of Jacob/and herken vnto Israel your
father.

xlvi. Chapter

Ruben/ thou art myne eldest sonne/ my myghte and the begynnyng of my strength/ chefe in receauyng and chefe in power. As vnsstable as water wast thou: thou shalt therfore not be the chefes/ for thou wensst op op thy fashers bedd/ and than desyledest thou my cou sche with goynge uppe.

The brethern Simeon and Leui/wekeid instrumentes are their wepons. In to their secretes come not my soule/ and onto their congres gation be my honoure not coupled; for in their wrath they slew a man/ and in their selfewill they houghed an oxe. Cursed be their wrath for it was stronge/ and their fearenes for it was cruell. I will therfore deuyde them in Jacob/ & scatter them in Israel.

Juda/ the brethern shall prayse the/ & thine hande shalbe in the necke of thyne enemis/ & thy fathers children shal stoupe unto the. Iuda is a lions whelpe. Frō spoule my sonne thou art come an bye: he layde him downe and couched himselfe as a lion/ and as a lionesse. Who dare sterte him up? The sceptre shall not des parte from Iuda/ nor a ruelar from betweene his legges/ vntill Silo come/ onto whom the people shall berken. He shall bynde his sole onto the vine/ and his asses colt onto the vynne braunce/ & shall wash his garment in vynne and his mantell in the bloud of grapes/ his eyes are roudier than wyne/ & his teeth whiter then mylke.

xlvi. Chapter.

So. xlvi. 5
Sedulon shall dwel in the hauen of the see and in the porc of shippes/ & shall reache vns to Sidon.

Iachar is a stronge asse/ he couched him downe betweene his borders/ and sawe that rest was good and the lande that it was pleasant/ and boorded his shulder to beare/ and became a seruaunte unto trybute.

Dan shall judge his people/ as one of the trybes of Israel. Dan shalbe a serpent in the waye/ and an adder in the path/ any byte the horse heles/ so shal his ryder fall backwars de. After thy sauyng luke 3. 1. 10. de.

Gad/ men of warre shall made him. And he shall turne them to flyghe.

Off Asser comith farr biere/ and he shalbe geue pleasures for a kyng.

Nephali is a swyft hynde/ & geneth goodly wordes.

That florishyng childe Joseph/ that florish childe and goodly vnto the eye: the doushers come forth to here ruel. The hoters haue ennyed him and chyde with him & ad hated him/ and yet his bowbode fass/ & his armes and his handes were stronge/ by the handes of the myghtye God of Jacob: out of him shal come an herde in a ston in Israel. Thi fathers God shal helpe the/ & the almyghtie shal blesse the with blessings from heauen aboue/ and with blessings of the water that lieth vnder/ & with blessings of the hestes & of the wombes.

xliiij. Chapter.

The blessings of thy father were strōnge: even as the blessings of my elders/after the desyre of the bieſt in the wordes/and these blessings ſhall fal on the head of Joseph/ and on the toppe of the head of him þ was ſeparat from his brethren.

Ben Iamin is a rauſhyngre wolfe. In the mornynge he ſhall drououre his praye/ ad at nyȝ ghe he ſhall deuyde his spoyle.

¶ These are the. xiiij. tribes of Israel/ & this is that whiche their father ſpake onto them whē he blessed them/every man with a ſeverall blesſinge. And he charged them and ſayde onto them. I ſhall be put into my people: ſe that ye burye me with my fathers/in the caue that is in the felde of Ephron the Hethyte/in the double caue that is in the felde before Mamre in the lande of Canaan. Which felde Abraham bought of Ephron the Hethite for a poffeſſiō to burye in. There they buryed Abraham and Sara his wyfe/there they buryed Isaac & Rebekah his wyfe. And there I buried Leah: which ſelde & the caue that is therin/ was bought of the chilđren of Heth.

When Jacob had commaunded all that he wold onto his ſonnes/he plucked up his ſete aspon the bedd and dyed/ and was put onto his people. And Joseph fell upon his faſthers face/ and wepte upon him/ and kyſſed him.

I. Chapter.

fo. lxxv.

The. I. Chapter.

And Joseph commaunded his ſeruantes that were Phisitians/to embawme his father/and the Phisitians embawmed Israel. xl. dayes lōge/for ſo lōge doth ſe embawminge last/ & the Egyprians wepte him. lxx. dayes.

And when the dayes of wepyng were enſded/Joseph ſpake unto þ house of Pharaon ſayinge: If I haue founde fauoure in your eyos/ ſpake unto Pharaon ad tell him/ how that my father mad me ſcōre and ſayde: loo/ I dye/ ſe that thou burye me in my graue which I haue made me in the lande of Canaan. Now therfore let me goo and burye my father/ ad thā will I come agayne. And Pharaon ſaydes goo and burye thy father/ acoi. yngē as he made the ſcōre.

And Joseph went up to burye his father/ and with him went all the ſeruantes of Pharaon that were the elders of his house/ ad all þ elders of Egypie/ and all the house of Joseph ad his brethren & his fathers house: only their chilđren & their ſhepe and their caſtles left they behinde them in the lande of Eosan. And there went with him also Chareties and horſemen: ſo that they were an excedyngre great companye.

And when they came to þ felde oſ Atad beyonde Jordane/ there they made great & excessi-

I. Chapter.

Dinge sore lamentaciō. And he morned for his father viij. dayes. When the inhabuters of the lande the Cananytes sawe the moorynge in þ felde of Atrad/they saide: this is a grete moorynge which the Egyprians make. Wherfore þ name of the place is called Abel mixram/whiche place lyeth beyonde Jordane. And his sonnes dyd onto him acordynge as he had commaunded them.

And his sonnes caried him in to the lande of Canaan and buryed him in the double caue whiche Abrahā had boughte with the felde to be a place to burye in/ of Ephron the Hethite before Marre. And Joseph returned to Egypete agayne and his brethren/ and all that went up with him to burye his father/ assone as he had buryed him.

Whiche Josephs brethren sawe that their father was deade/ they sayde: Joseph myght for tune to hate us and rewarde us agayne al the euell whiche we dyd onto him. They dyd therfore a commaundment onto Joseph saynge: thy father charged before his deeth saynge: This wiſe say unto Joseph/ for geue I praye the the trespace of thy brethren & their synne/ for they rewarded the euell. Now therfore we praye thee for geue the trespace of the seruautes of thy fathers God. And Joseph wept when they spake unto him.

And his brethren came ad fel before him and sayde: beholde we be thy seruautes. And

I. Chapter.

Co. lxxvi.

Joseph sayde unto them: feare not/ for am not I under god: ye thoughte euell onto me: but God turned it unto good to bringe to passe/ as it is this day/ euen to sauē moch people a lyue. Feare not therfore/ for I wilke care for you and for your chilđern/ and he spake fyndly unto them.

Joseph dwelt in Egypete and his fathers house also/ adlyed an hundred x. yere. And Joseph sawe Ephraims chilđern/ eue unto the thyrde generation. And unto Machir the sonne of Manasses were chilđern borne/ q. satt on Josephs knees.

And Joseph sayde unto his brethren: I die. And God will surely vysert you and bringe you out of this lande/ unto the lande whiche he swaſte unto Abraham/ Isaac and Jacob. And Joseph toke an ooth of the chilđern of Israel ad sayde: God wil not fayle but vysert you/ se therfore that ye earye my boones hence. And

So Joseph dyed/ when he was an hundred and x. yere olde.

And they embaswed him
and
put him in a cheſt in Egypete.

The end of the first boke of Moses.

Al table expoundinge certeyne wordes

Abrahā: tender father/so: as some wylly bō
we the knē.

A rōke/a shippē made flatte as it were a chēst
or a cofēr.

Bisse: syne whyte/whether it be silke or linen.

Blesse: godēs blesſingēs are his gis̄tes/as in
the firſte chap̄tre he blesſed them ſayinge: growe &
multiplie & haue dominion ge. And in the xi.
chap̄tre he blesſed Iacob & his ſonnes & gaue the
dominiō over all beſteſ & authoſte to eate the
And god blesſed Abrahā with catell & other
ryches. And Jacob deſyred Esau to receaue
blesſingē whiſh he brought him/y is the preaſ
ſent & giſte. God blesſed the. viij. daye/y is/ga
ue it a pichemynēce y men ſhuld reſt therein
from bodily laboure & lerne to knowe the wiſeſſe
of god & his laſtēs & how to worke their workes
godly all the weke after. God alſo blesſeth all
natiōns in Abrahā ſeed/that iſ/ he turneth
his loue & fauoure unto the and geveſt the his
ſprite and knowleſe of the true waye/ alſo luſt
and power to walke therin/and alſo for chyſtles
ſake Abrahā ſonне.

Cain/ſo iſ it wriuen in Hebreue. Not wylly bō
ge whether we caſt him Cain or caim it makeſ
no matter/ſo we ynderſtand the meaſyngē.

Every lande hath his maner / that we call
Ihoū the welchmen call Iwan: the douch
haſe. Soch diſſerēce is betweene the Ebrue/gre
ke and laten: and that makeſt them that trans
late out of the ebrue vareyn names from them
that translate out of laten or greke.

Curſe: Godēs curſe is the takyngē awaye of his
benefytes. As god curſed the erth and made it
barer. So now hunger/derth/warre/peſilens
ce and ſoſh life are yet ryght curſes and ſig
nes of the wrath of God onto the unbelieuers:
but onto them that knowe Chriſt/they are ve
ry blesſingēs and that wholſome crosse & true
purgatorye of oure fleſh/þorow which all muſt
go that willyng godly alſo be ſaued: as thou reſ
adest Mat. v. Bleſſed are they that ſuffre per
ſecution for righteouſnes ſake. ge. And hebreſ
wes. xi. The loſde chayſteth whom he lovethe
and ſcōrgeth all the chyldren that he receaueſt.

Eden:pleaſure

Firmeſſe: the ſkyeſ

Faſth is the belevinge of goddes promeffes &
a ſure truſt in the goodneſſe and truſt of god.
Whiſh faſth iuſtifyeth Abrahā gene. xv. and
was the mother of all his good workes which
he afterward diſ. For faſth is the goodneſſe of
all workes in the ſight of God. Good workes

are thinges of godes comaundement wrought
in faith. And to soow a shewe at the comaunder-
ment of god to do thy neyghboure service
withall/with faith to be saved by Christ(as god
promysith vs.)is moch better then to bild an ab-
hay of thyne avone imagination/trusting to be
saved by the fayned woxes of hypocrites. Jas-
cob robbed Laban his uncle: Moses robbed
the Egypcians: And Abrahā is aboute to flee
and burne his avone sonne: And all are holyc
woxes/because they were wrought in fayth
at goddes comaundement. To scle/robe and
murther are no holyc woxes before worldly
people: but vnto them that haue then trusfe in
god: they are holyc when god comaundeth
them. What god comaundeth not getteth no
reward with god. Holyc woxes of mens ima-
gination receave their rewarde here / as Christ
testyfeth Math. vi. How be it of fayth & wox-
es I haue spoken abundantly in maneroun.
Let him that desyreteth more see there.

Grace:fauoure/As vnde finde grace/ that is
to saye favoure and love.

Bam and Cam all one.

Jehovah is goddes name/nether is any crea-
ture so called. And it is as moch to saye as one
that is of him self and dependeth of nothinge.
Moreover as oft as thou seist LORde in gres-

at letters(excepte there be any errore in the pre-
tinge)it is in hebrewe Jehovah/thou that art
o: he that is.

Marshall/in hebreue he is cased Sar tabaim/
as thou woldest saye/lorde of the slaughtermen
And though that Tabaim betake for cokes in
many places/for the cokes did sle the beastes
the selues in those dayes: yet it may be taken for
them that put men to execution also. And that
me thought it shuld here best signifye in as
moch as he had the oversight of the kinges per-
son and the kinges presoners were they never
so great me were vnder his custodye: And ther-
for I call him cheffe marshall an officer as
is the lefenantice of the toun/or master of the
marshalsye.

Slyme was their morter, vi. Chapter/And sly-
me pittes,xiiij.chapter/that slyme was a fates-
nesse that osed out of the erth lyke vnto tare/
And thou mayst call it cement/if thou wile.

Siloh after some is as moch to saye as sent/ &
after some happie/and after some it signifieth
Melia/it is to saye annoynted and that we
call Christe after the greke worde. And it is a
prophetic of Christ: For after þ all þ other tri-
bes were in captiuite & their kyngdom destroy-
ed/yeit the tribe of Iuda had a ruler of the sa-
me bloud/epen unto the comyng of Christ.

And abouthe cominge of Christ the Romayns
conquered them/and the Emperoure gaue the
kyngdom of iudea vnto Herode which
was a straunger/even an Edomite of the genes
racion of Esau.

Testamēt here/is an appoyntemēt made betwe
ne god and man / and goddes promyses. And sa
cramēt is a signe representinge soch an appoyn
tment and promyses: As the rayneboore re
presenteth the promyse made to Noe/that god
will no more drowne the wrold. And circumcis
cion representeth the promyses of god to As
brahim on the one syde/and that Abraham
and his seed shuld circumcise and cut off the lustes
of their fleshe/on the other syde/to walke in the
wayes of the lorde: As baptyme which is cou
me in the rouning therof nowt significith on the
one syde/but that all that repente and beleve are
re washed in Christes bloud: And on the other
syde/but that the same musi quench and drou
ne the lustes of the flesh/to folowe the steppes
of Christ.

There were tyranies in the erthe in those dayes/
for the sonnes of god save the daughters of
men, &c. The sonnes of god were the prophetes
childene/which (though they succeeded therfa
thers) fell yer from the right waye/and thoro
false hood of hypocrytie subdued the wrold vns
der them and became tyranies/As the success

sours of the apostles haue played with vs.

Vapors/a derwyniste / as the smoke of a sethys
ge pott.

To walke with god is to lyve godly and to
walke in his commaundementes.
Enos walke with god and was no moare ses
ne:that is/he lyved godly and dyed/ God toke
him awaie:that is/god hyd his bodye/as he
did Moses and Aarons: lest haplye they shulde
haue made an Idoll of him/for he was a gret
preacher and an holye man.

Zaphnath paanea / wordes of Egypce are they
(as I suppose) and as moch to saye: as a man
to whom secrete thinges be opened/or an expo
under of secrete thinges as some enterpriete it.

That Joseph brought the egypcians in to soch
subiection wold semme vnto some a very cruell
deade: how be it was a very equall waye. For
they payde but the fiftie parte of that that greev
on the grounde. And therwith were they gyft
of all ducutes/both of rent/custome/tribute &
toll. And the kyng therwith founde them los
des and all ministres and defended them. We
nowt paye half so moch vnto the prestes only/
besyde their other crastye extactions. Then paye
we rent yerly/though there grow never so lit
le on the grounde/And yet when the kyng cal

Ieh paye me never the lesse. So that if we los
ke indifferently/their condition was easyar the
oures/and but even a very indifferēt waye/ both
for the comen people and the kyng also.
Se therfore that thou loke not on the ensamis
ples of the scripture with wordly eyes/lest thou
preferre Cain before Abel/ Ismael before Isha
ac/Esaue before Jacob/Ruben before Ju
da/Sarah before Pharez/Manas
ses before Ephraim. And es
uen the worst before the
best/as the maner
of the wort
deis.

¶ Imprinted at Malborow in the latt
de of Hesse/by me Hanes Lust/
the yere of oure Lorde. M.
CCCC. xxx the xviii.
dayes of Janu
ary.

A PROLO
GE IN TO THE SECON^D
de boke of Moses called
Exodus.

¶ 1
Of the preface vppō Genesis mayst thou understande how to behaue thi silf in this boke also ad i all other bokes of the scripture. Cleaue vnto the texte and playne storie and endevoure thi silf to serch out the meaninge of all that is described therin and the true sense of all maner of speakynges of the scripture of proverbes, similitudes ad borrowed speach, wherof I entreated in the ende of the obediencie, and beware of sole allegoryes. And note euery thinge earnestly as thinges partayninge vnto thyne awne herte and soule. For as god vſed hym sylf vnto them of the old testament, even so shall he vnto the worldes ende vſe him silf vnto vs which haue receaved his holye scripture ad the testimonye of his sonne Iesuſ. As god doeth all things here for them that beleue his promises and herken vnto his commaundmentes and with pacience cleaue vnto him and walke with him: even so shall he do for vs, yf we receaue the witnessse of Christ with a stronge faith and endure paciently folowing his steppes. And on the other syde, as they that fell from the promises of god thow on healeſſe and from his lawe and ordinances thorow impaciencie of their awne lustes, were for faken of god ad so perſhyed: even so shall we as many as do lykewyſe and as

many

¶ T

many as mock with the doctrine of christ and make a cloke of it to lyue fleshlye ad to folow ure lustes.

Note therto how god is founde true at the last, and how when all is past remedye ad brought into desperacion, he then fulfilleth his promises, and that by an abieſte and a castawaye, a despised and a refusid person: ye and by awaye impossible to beleue.

The cause of all captiuite of goddes peple is this. The worlde ever hateth them for their fayth and trust which they haue in god: but i vayne vntill they falle frō the fayth of the promyses ad love of the lawe ad ordinances of god, and put their trust in holy deadeſ of their awne findinge and live all together at their awne lust and pleasure without regard of god or respecte of their neygboure. Then god forſaketh vs and ſendeth vs in to captiuite for ure dishonouringe of his name and despisinge of ure neygboure. But the world perſecuteth vs for ure faith in christ only (as the poſe now doeth) ad not for ure wicked livinge. For in his kigdome thou maist quietly ad wiſh licēce ad vnder a proteſtiō doo whathſo euer abhominiatiō thi herte lusteth: but god perſecuteth us because we abuse his holye teſtimēt, ad because that whē we knowe the truthe we folowe it not.

Note

Note also the myghtye hand of the Lorde how he playeth with his aduersaries and provoketh them and sturreth them upp a litle and a litle, and deliuereþ not his people in an houre: that both the paciēce of his electe and also the worldly witte and wylle policye of the wicked wherwith they fight agaynst god, might appeare.

Marke the longesofcringe and softe paciēce of Moses and how he loveth the people and is euer betwene the wrath of god and them and is readye to lyue and dye with them and to be put out of the boke that god had writhen for their sakes (as Paule for his brothren Roma. ix.) and how he taketh his aene wroges pacientlie and never avengeth him self. And make not Moses a figure of Christ with Rechesire: but an ensample vnto all princes and to all that are in authorite how to rule vnto goddes pleasure and vnto their neyghbours profette. For there is not a perfecter lyffe in this world both to the honoure of god and profytte of his neyghboure nor yet a greater crosse, them to rule christenlye. And of Aaren also se that thou make no figure of christ vntill he come vnto his sacrifisinge, but an ensample vnto all preachers of goddes worde, that they adde nothinge vnto goddes worde or take ought therfro.

Note also how god sendeth his promise to the

the people and Moses consermeth it with miracles and the people beleve. But whē iēptacion cometh they falle into vnbelefte and few byde stōdinge. Where thou seest that all be not christē that wilbe so called, and that the crosse trieth the true frō the fayned: for yf the crosse were not Christ shuld haue dissiples ynowe. Whē rof also thou seest what an excellent gifte off god true fayth is, and impossible to be had with out the sprete of god. For it is aboue all natural power that a man in tyme of iēptacion when god scorgeth him shuld beleue then stedfastlye how that god loveth him and careth for hi and hath prepared all good thinges for him, and that that scorginge is as earnest that god hath electe and chose him.

Note how oft Moses sturreth them upp to believe and to trust in god, puttinge them in remembrance alwaye in tyme of temptation of the miracles and wonders which god had wrought before tyme in their eyght. How diligent ly also forbiddeth he al that might withdrawe their hartes from god: to put nought to goddes word: to take nought therfro: to do only that which is right in the syght of the Lorde: that they shuld make no maner image to knele downe before it: ye that they shuld make no altar of hewed stone for feare off images: to flee

to flee the hethen Idolatres utterly and to destroye their Idolles and cutte downe their groves where they worshipped: And that they shulde not take the daughters of them unto their sonnes, nor geue their daughters to the sonnes of them. And that whosocuer moued any of the to worshuppe false goddes, how so euer nye of kynne he were, they must accuse him and bryng him to deth, ye and wheresocuer they hard of man, woman or citye that worshipped false goddes, they must flee the and destroye the citie for ever and not bild it agayne. And all because they shuld worshuppe nothinge but God, nor put confidence in anythinge saue in his word Yee and how warneth he to beware of witch craft, sorcery, inchauntment, negromantie and all craftes of the devell, and of dreamers, soothsayers and of myraclesdoers to destroye his worde, and that they shulde suffer none soch to lyue,

Thou wilt happlye saye, They tell a man the truthe. What then? God will that we care not to knowe what shall come. He will haue vs care only to kepe his commandementes and to commytre all chaunses unto him. He hath promyset to care for vs and to kepe vs from all evell. All thinges are in his hande, he can remedye all thinges and wil for his truthe sake, if we praye him. In his promyses only will he haue vs trust and there rest and to sek e

no farther.

How also doth he prouoke them to loue, ever rehersyng the benefites of God done to them allready and the godly promyses that we re to come? And how goodly lawes of loue ge veth he to helpe one another: and that a man shuld not hate his neyghboure in his harte, but loue him as him self, Leuitici. xix. And what a charge geueth he in every place over the poore and neadye: over the straunger frendlesse and wedowe? And when he desyreteth to shew mercye, he reherseth with all the benefites of God done to them at their neade, that they myght se a cause at the least waye in God to shew mercye of very loue vnto their neyghboures at their neade.

Also there is no lawe so simple in apperance thorow out all the ffe booke of Moses, but that there is a greate reason of the makynge therof if a man serche diligently. As that a man is forbyd to leth a kyd in hys mothers milke, mouth vs vnto compassyon and to be ptyefull, As doth also that a man shall not offer the syre or dame and the yonge both in one daye Leuitici. xxij. For it myght seme a cruel thing in as moch as his mothers milke is as it were his bloude, wherfore god will not haue him sod therin: but will haue a man shewe curtesye

W T

Tesye vpon the very beastes : As in another place he commaundeth that we mosell not the mouth of the oxe that treadeth oute the corne (which maner of thresshinge is vsed in hote contrees) and that because we shuld moch rather not grudge to be liberall and kynde vnto me that do vs service. Or happye God wold have no soch wanton meate vsed among hys people. For the kyd of it self is noryshinge and the goates milke is resturetyue, and both to gether myght be to rancke and therfore forbode or some other like cause therewas.

Of the ceremonies, sacrifices and tabernacle with all his glorie ad pompe vnder stode, that they were not permitted only, but also commaunded of God to lead the people in the shadewes of Moses ad night of the old testamēt, vntyll the light of christ ad daye of the new testamēt were come : As childdern are ledde in the phantasies of yowth, vntyll the discretiō of mas age become vpon them. And all was done to kepe them from idolatrie. The tabernacle was ordered to the entent they might haue a place appoynted them to do their sacrifices openly in the syght of the people ad namelye of the preastes which wayted therō: that it might be sene that they dyd all thīge acordig to gods word, and not after the Idolatrie of their awne

imagi

W T

Imaginacion. And the costlinessse of the tabernacle ad the bewtye also pertayned therewento, that they shuld se nothinge so bewtifull amoung the hethē, but that they shuld se more bewtiful ad wonderfull at home: because they shuld not be moued to folowe them. And in like maner the diuers facions of the sacrifices and ceremonies was to occupye their mindes that they shuld haue no lust to folowe the hethē: ad the multitude of them was, that they shuld haue so moch to do in kepinge the that thei shuld haue no leysure to ymagine other of their awne: yee and that gods word might be by in all that they dyd, that they might haue their fayth and trūst in God, which he can not haue, that ether foloweth his awne invenyons, or tradicions of menes makyng wyth out Gods word.

Finally God hath two testamente: the old and the newe. The old testament is those temporall promyses which God made the childdren of Israel of a good londe and that he wold defende them, and of welth and prosperite ad of temporall blesynges of whiche thou readest ouer all the lawe of Moses, But namelye Leuitici. xxvij. And Deuteromij. xxvij. ad the avoydynge of all threateninges and curses off which thou readest lyke wylle everye where, but specyalyle in the two places aboue rehersed,

and

and the avoydinge of all punyshmēt ordered
for the transgrefſers of the lawe.

¶ And the old testamēt was bilt all to gether
vppō the kepinge of the lawe ad ceremonyes
and was the reward of kepinge of the in this
liffe only, ad reached no further then this liffe
and this world, as thou readest leui. xviij. a mā
that doth them shall live there in which tex-
te Paule reherseth Rom. x. and Gala. iiij. That
is, he that kepeth them shall haue this liffe glo-
riouse accordinge to all the promises and ble-
ſſings of the lawe, and shall avoyde both all
temporall punishment of the lawe, with al the
threateninges and cursinges also. For nether
the lawe, euen of the. x. comauendmentes nor
yet the ceremonyes iuſtifyed in the herte befo-
re god, or purifyed vnto the life to come. Inſo-
moch that Moses at his deeth euen. xl. yere af-
ter the lawe and ceremonyes were geuen com-
playneth sayenge: God hath not geuen you an
hart to vnderſtonde, nor eyes to ſe, nor eares
to heare vnto this daye. As who ſhuld ſaye,
god hath geuen you ceremonyes, but ye know
not the vſe of them, and hath geuen you a lawe,
but hath not wryten it in your hertes.

Wherfore ſerveth the lawe then, yf it geue
vs no power to do the lawe? Paule anſwereth
the, that it was geuen to vtter synne onlye and
to make

to make it appere. As a corosye is layde vnto
an old ſore, not to heale it, but to ſtere it vp ad
to make the diſease a lyve, that a mā might fea-
le in what ioperdy he is ad how nye deeth ad
not aware, ad to make awaie vnto the healin-
ge playſter. Euē ſo ſayth Paule Gala. iiij. The
lawe was geuen because of transgrefſiō (that
is, to make the ſynne alyve that it might be felt
and ſene) vntill the ſeed came vnto whom it
was promised: that is to ſaie, vntill the chidern
of faſth came, or vntill Christ that ſeed in w,
hom god promised Abrahā that all nations of
the worlde ſhuld be bleſſed, came. That is, the
lawe was geuen to vtter ſynne, deeth damnatiō
and curſe, ad to dryve vnto Christ in whō for
geuenelſe, life, iuſtifyinge ad bleſſings were
promiſed, that we might ſe ſo greate love of
god to vs ward in chriſt, that we hecforth o-
uercome with kinchedelle might love againe ad
of love kepe the comāudmētēs. So now he th-
at goeth aboue to quiette his cōſciēce ad to iu-
ſifye him ſelf with the lawe, doth but heale his
wondes with freatige coreſyes. And he that
goeth aboue to purchase grace with ceremo-
nies, doth but ſucke the alepope to quēch his
thiſt, in as moch as the ceremonyes were not
geuen to iuſtifie the herte, but to ſignifie the iu-
ſifyinge: and forgeuenelſe that is in christes
bloude

Of the

¶ T
Of the ceremonies that they iustifie not, th
ou readest. Ebrues. x. It is impossible that syn
ne shuld be done awaye with the bloud of oxē
ad gootes. And of the lawe thou readest. Gala.
iiij. Yf there had bene a lawe geūe that coude
haue quykened or geūe liffe, then had rightu
ousnesse or iustifyinge come by the lawe in de
de. Now the lawe not only quykeneth not
the harte, but also woundeth it with conscienc
e of synne and ministreth deeth ad damnaciō
vnto her: iiij. Corin. iiij. so that she must neades
dye ad be damned excepte she finde other re
medy, so farre it is of that she is iustified or hol
pe by the lawe.

The newe testament is those euerlastinge
promyse which are made vs in christ the Lor
de thorow out all the scripture. And that testa
ment is byt on faith ad not on workes. For it
is not sayde of that testament he that worketh
shall lyue: But he that beleueth shall lyue, as th
ou readest. Ioan. iiij. God so loued the worlde
that he gaue his only begore sonne that none
which beleue in hi shuld perish but haue euer
lasting lyfe.

And when this testament is preached and
beleuued, the sprete entreth the hart and quycke
neth it, and geueth her lyfe and iustifieth her.
The sprete also maketh the lawe a lyuely thing
in the

¶ T
In the herte, so that a man bringeth forth good
workes of his awne accord without compulsiō
of the lawe, without feare of threateninges or
cursinges: yee and with out all maner respecte
or loue vnto any temporal pleasure. But of the
very power of the sprete receaved thorow fai
th, As thou readest. Ioan. i. He gaue them po
wer to be the sonnes of God in that they bele
ued on his name. And of that power they wor
ke: so that he which hath the sprete of christ is
now no moare a childe: he neither learneth or
worketh now any longer for Payne of the rod
de or for feare of boogges or pleasure of ap
ples. But doth althinges of his awne courage
As christ sayeth. Ioan. viij. He that beleueth on
me shall haue riuers of lyuinge water flowinge
out of his belye. That is, All good workes ad
all giftes of grace springe out of him natural
lye and by their awne accord. Thou neadest
not to wrest good workes out of him as a ma
wold wringe verluse out of crabbes: Nay thei
flow naturally out of him as springes out off
hilles or rockes.

The newe testament was euer, euē from the
beginning of the world. For there were alwa
ye promyse of Christ to come by faith in whi
ch the promyse the electe were then iustifyed
inwardly

T 10
inwardly before God, as outwardly before the world by keepinge of the lawe and ceremonies

And in conclusyon as thou seyst blesinges or cursynges folow the kepinge or breakynge of the lawe of Moses: euē so naturally do blesynges or cursynges folow the breakyng or keepinge of the lawe of nature, out of which springe all oure temporall lawes. So that whē the people kepe the temporall lawes of their lond temporall prosperite and all maner of soch temporall blesynges as thou readest of in Moses doo accompanye them and fall vpon them. And contraryewyse when they synne vnpunished, ſd whē the rulars haue no reſpeete vnto naturall equitye or honestye, thē God ſendeth his curses amoungē thē, as hungre, derth, moren banyng, pestilēce, warre, oppreſſyon with ſtrange ſd wonderfull diſeases ſd newekyndes of miſfortune ſd evell lucke,

Yf any mā axe me, ſeyng that faith iuſtifieth me why I workē I anſweſ leue cōpellth me For as lōge as my ſoule feaſteth what loue god hath ſhewēd me in Christē, I can not but loue god agayne ſd his will ſd cōmaudmētes and of loue worke them, nor cā they ſeeme hard vnto me. I thinkē not my ſelf better for my worke, nor ſeke heuē nor an hyer place in heuē because of it. For a christē worketh to make his

ke his weake brother perfeſter, ſd not to ſeke an hir place in heuē. I cōpare not my ſilf vnto him that worketh not: No, he that worketh not to daye ſhall haue grace to turne ſd to worke tomorrow, ſd in the meane ceaſon I pytē hym ſd praye for him. Yf I had wrought the wil of god theſe thouſande yeres, ſd another had wrought the wil of the devell as long ſd this daye turne ſd be as well willyngē to ſuffre wth Christ as I, he hath this daye ouertakē me ſd is as farre come as I, and ſhall haue as moche rewarde as I. And I envy him not, but reioyce moſt of all as of loſte treſure founde. For yf I be of god, I haue this thouſand yere ſofred to wynne him for to come ſd prayſe the name of God with me: this M. yeres I haue prayed ſo rowed, longed, ſyghed ſd ſought for that whē I haue this daye founde, ſd therfore reioyſe with all my myght and prayſe God for his grace and mercy.

A lbe, a longe garment of white lynen.
Arcke, a cofer or cheſte as oure ſhrynes ſauie it was flatte, ſd the ſample of oure ſhrynes was taken thereof.
Boothe, an houſſe made of bowes.
Breflappe or breflappe, is ſoche a flappe as thou ſeile in the bref of a cope.
Conſecrate, to apoynte a thinge to holy uſes.
Dedicate, purifie or ſanctifie.

¶ T
Ephod, is a garment somwhat like an amyce,
saue the armes came thorow þt it was gird to.
Geeras, in wþyght as it were an englysh halff
penye or somewhat more.
Heveoþringe because they were hoven up be
fore the Lorde.
House, he made thþ houses: that is, he made a
kynred or a multitude of people to springe
out of them: as we saye the house of Dauid for
the kynred of Dauid.
Peaceoþringe: of lerges of thþ kesgeuige of de
uotio, ad not for colciice of sinne ad trespace.
Polute, defyle ¶ Reconcyle, to make at one
and to bringe in grace or fauoure.
Sanctisie, to clese ad purifie, to apointe a thin
ge vnto holie vþes and to seperate frþ enclene
ad enholyc vþes. ¶ Sanctuarie, a place halowed
and dedicate vnto god. ¶ Tabernacle, an hou
se made tentwise, or as a paelion.
Tunicle, moch like the vppermost garmet of
the deake. ¶ Waucoþringe, because they were
wau in the preastes hþdes to diuers quarters.
Werþhippe: by worshypinge wherþer it be
in the old testamet or the newe, understandþ
the bowinge of a mans self vpon the grounde:
As we oþtymes as we knele in oure prayers
Dowen oure selues ad lye on oure armes ad han
des with oure face to the grounde.



¶ The seconde boke of Moses

called Exodus.

¶ The first Chapter.



Here are the names of the children of Israel, which came to Egyp-
te with Iacob / euery man with his houshol-
de: Rubē, Simeon, Le-
ui, Iuda, Isachar, Zabu-
lon, Benjamin, Dan,
Neptali, Gad and Aser. All the soules that ca-
me out of the loynes of Iacob, were. lxx. and
Ioseph was in Egypete all redie . when Ioseph
was dead and all his brethern and all that ge-
neration: the children of Israel grewe, encrea-
sed, multiplied and waxed exceedinge mygh-
tie: so that the londe was full of them.

Then there rose vp a new kynge in Egip-
te which knewe not Ioseph. And he sayde vnto
his folke: behold the people of the chylde-
ren of Israel are moe and mightier than we. Come
on, let vs playe wifely with them: lest they mul-
tiple, and then (yf there chaunce any warre)
they ioyne them selues vnto oure enimies and
fyghte agaynst vs, and so gete them out of the
lande.

A.ij. And

I. Chaptre.

And he sette taskmasters ouer them, to kepe them vnder with burthens. And they byl vnto Pharao treasurecities : Phiton and Ra amses. But the more they vexed the, the moare they multiplied and grewe: so that they abhorred the childern of Israel. And the Egypciās helde the childern of Israel in bondage without mercie, and made their lyues bitter vnto them with cruell laboure in claye and bricke, and all maner worke in the feldes, and in all maner of seruice, which they caused the to worke cruelly.

And the kyng of Egypce sayde vnto the mydwives of the Ebruelwemen, of which the ones name was Ziphra and the other, Puah: he ye mydwive the women of the Ebrues, and se in the byrth tyme that it is a boye, kyll it. But if it be a mayde, let it lyue. Notwithlonding the mydwives feared God, and dyd not as the kyng of Egypce commannded them: but sauad the menchildern.

The kyng of Egypce called for the midwiues and sayde vnto the: why haue ye delt on this maner, and haue sauad the menchildern? And the mydwives answered Pharao, that the Ebrues wemen were not as the wemen of Egypce: but were sturdie wemen, and were deluered yer the midwyues came at them. And God therfore delt well with the midwyues.

And

Chaptre. II. Fo. III

And the people multiplied and waxed very mightie. And because the mydwives feared God, he made them houses.

Than Pharao charged all his pepple sayng All the menchildern that are borne, cast in to the riuers and save the maydchildern a lyue.

¶ The seconde Chapter.

And there wēt a ma of the house of Levi ad toke a doughter of Levi. And the wi fe cōceaued ad bare a sonne. And whē she sawe that it was a propre childe, she hyd him thre monethes longe. And whē she coude no lon ger hyde him, she toke a basket of bulrushes ad dawbed it with flyme ad pytche, ad layde the childe therin, ad put it in the flagges by the riuers brynde. And his sister stode a ferre of, to wete what wold come of it.

And the daughter of Pharao came doun to the riuer to wase her selfe, and her maydens walked a longe by the riuers syde. And when she sawe the basket amōge the flagges, she sent one of her maydens and caused it to be fet. And whē she had opened it she sawe the childe, and behold, the babe wepte. And she had cōpassiō on it ad sayde: it is one of the Ebrues childern

Then sayde his sister vnto Pharaos doughter: shall I goo and call vnto the a nurse of the Ebrues wemen, to nurse the the childe? And

II. Chaptre

And the mayde ranne and called the childe's mother. The Pharaos daughter saide vnto her Take this childe awaie and nurse it for me, and I will rewarde the for thi laboure. And the woman tolke the childe and nursed it vp.

And whē the childe was growne, sive brouḡht it vnto Pharaos daughter, and it was made her sonne, and she called it Moses, because (sayde she) I tolke him out of the water.

And it happened in these dayes when Moses was waxte great, that he went out vnto his brethern and loked on their burthens, and sp̄ed an Egyp̄tian smytyng one of his brethern an Ebrue. And he loked round aboue: and when he sawe that there was no man by, he flewe the Egyp̄tian and hyd hi in the sondē. And he went out a nother daye: and beholde, two Ebrues stroue to gether. And he sayde vnto him that dyd the wronge: wherfore smytest thou thine neyghboure? And he answered: who hath made the ariuelar or a iudge ouer vs? intendest thou to kill me, as thou killdest the Egyp̄tian? Then Moses feared and sayde: of a suertie the thinge is knowne. And Pharaos heade of it and went aboue to flee Moses: but he fled from Pharaos and dwelt in the lāde of Madian, and he satt downe by a w̄elles syde.

The preast of Madian h̄ad viij. daughters which

II. Chaptre.

fo. III.

which came and drew water and fylled the trouḡhes, for to water their fathers shepe. And the shepardenes came and drove them awaie: But Moses stode vp and helped them and waterd their shepe. And when they came to Raguel their father, he sayde: how happeneth it that ye are come so soone to daye? And they answered: there was an Egyp̄tian that delyuered vs fr̄ the shepardenes, and also drewe vs water &c watered the shepe. And he sayde vnto his doughters: where is he? why haue ye lefte the man? Goo call him that he maye eate bread.

And Moses was content to dwell with the man, And he gaue Moses Zipora his doughter which bare a sonne, and he called him Gerōson: for he sayde: I haue bene a straunger in a straunge lānde. And she bare yet another sonne, whom he called Elieser saying: the God of my father is myne helper, and hath rid me out of the handes of Pharaos.

And it chaunced in processe of tyme, that the kinge of Egyp̄te dyed, and the chilđren of Israel syghed by the reason of laboure and cryed. And their complaint came vp vnto God from the laboure. And God remembred his promise with Abraham, Isaac and Iacob. And God loked apon the children of Israel and knewe them.

¶ The thyrde Chapter.

Moses kepte the shepe of Iethro his fa-
ther in law preast of Madian, and he
droue the flocke to the backesyde of the deser-
te, and came to the mountayne of God, Horeb.
And the angell of the Lorde appearid vntolii
in a flame of fyre out of a bush. And he perce-
aued that the bush burned with fyre and con-
sumed not. Than Moses sayde: I will goo he-
re and see this grete syghte, howe it cometh
that the bushe burneth not. And whē the Lor-
de sawe that he came for to see, he called vnto
him out of the bushe and sayde: Moses Moses
And he answered: here am I. And he sayde: co-
me not hither, but put thy shooes off thi fete:
for the place whereon thou stondest is holy
grounde. And he sayde: I am the God of thy
father, the God of Abraham, the God of Isa-
ac and the God of Iacob. And Moses hyd his
face, for he was afayde to loke vpon God.

Than the Lorde sayde: I haue surely sene
the trouble of my people which are in Egypce
and haue herde their crye which they haue of
their taskemasters. For I knowe theire sorowe
and am come downe to deliuer them out of
the handes of the Egypcians, and to bryngē the
out of that londe vnto a good londe and a lar-
ge and

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ge, and vnto a londe that floweth with mylke
and honys: even vnto the place of the Canaani-
tes, Hethites, Amorites, Pherezites, Heuites,
and of the Iebusites.

Now therfore beholde, the complaint of
the children of Israel is come vnto me and I
haue also sene the oppression, wherwith the
Egypcians oppresse them. But come, I will
sende the vnto Pharao, that thou mayst bryngē
my people the chldern of Israel out of E-
gypce.

And Moses sayde vnto God: what am I
to goo to Pharao and to bryngē the children
of Irael out of Egypce? And he sayde: I wilbe
with the. And this shalbe a token vnto the that
I haue sent the: after that thou hast brougthe
the people out of Egypce, ye shall serue God
vpon this mountayne.

Than sayde Moses vnto God: when I co-
me vnto the chldern of Irael and saye vnto
them, the God of youre fathers hath sent me
vnto you, and they saye vnto me, what ys his na-
me, what answere shall I geue them? Then say-
de God vnto Moses: I wilbe what I wilbe: ad

Of this vno-
rd, I wilbe,
cometh the na-
me of God Ie-
hovah vnto
ch vve inter-
prete, Lorde,
and is as moch
to fyre as I
that am...

he sayde, this shalbe thou saye vnto the children
of Israel: I wilbe dyd send me to you.

And God spake further vnto Moses: thus
shalt thou saye vnto the children of Irael:

the Lorde

III. Chaptre

the Lorde God of youre fathers, the God of Abraham, the God of Isaac, and the God of Iacob hath sent me vnto you: this is my name for euer, and this is my memoriall thorow out all generacyons. Goo therfore and gather the elders of Israel to gether and saye vnto them: the Lorde God of youre fathers, the God of Abraham, the God of Isaac and the God of Iacob, appeared vnto me and sayde: I haue bene and sene both you and that whiche is done to you in Egyp̄te. And I haue sayde it, that I will bringe you out of the tribulaciō of Egyp̄te vnto the londe of the Canaanites, Hethites Amorites, Pherezites, Heuites and Iebusites: euē a londe that floweth wryth mylke and hony

Yf it come to passe that they heare thy voyce, then goo, both thou and the elders of Israel vnto the kinge of Egyp̄te and saye vnto him: The Lord God of the Ebr̄ues hath mett wiþ vs: Let vs goo therfore. iij. dayes iourney in to the wildernesse, that we maye sacrifice vnto the Lorde oure God. Notwithstandinge I am sure that the kinge of Egyp̄te will not lett you goo, excepte it be with a mightie hande: ye and I will therfore stretche out myne honde, and smyte Egyp̄te with all my wōders which I wil dotherin. And after that he will let you goo.

And I will gett this people fauoure in the
fights

III. Chaptre. Fo. VI.

lyghte of the Egyp̄tians: so that when ye goo, ye shall not goo emp̄ie: but euery wife shall boro ofhir neyghbouresse and of her that sage orneth in hir house, ieruels of syluer and of gold and rayment. And ye shall put them on youre sonnes and daughters, and shall robbe the Egyp̄tians.

¶ The. iiiij. Chaptre.

Moses answered and sayde: Se, they wil not beleue me nor herke vnto my voyce: but wil saye, the Lorde hath not apeared vnto the. Then the Lorde saide vnto him: what is that in thine hande? and he sayde, a rodd. And he sayde, cast it on the grounde, and it turned vnto a serpent. And Moses ran awaye from it. And the Lorde sayde vnto Moses: put forth thine hande and take it by the tayle. And he put forth his hande and caught it, and it became a rodd agayne in his hand, that they may beleue that the Lorde God of their fathers, the God of Abraham, the God of Isaac and the God of Iacob hath appeared vnto the.

And the Lorde sayde further more vnto him: thrust thine hande in to thy bosome. And he thrust his hande in to his bosome and toke it out. And beholde, his hand was leporous euen as snowe. And he sayde: put thine hande in to thy

III. Chaptre.

to thy bosome agayne. And he put his hande in to his bosome agayne, and plucked it out of his bosome, and beholde, it was turned agayn as his other flesh. Yf they will not beleue the nether heare the voyce of the first token: yet will they beleue the voyce of the seconde tokē. But and yf they will not beleue the two signes nether herken vnto thy voyce, then take of the water of the riuier and poure it vpon the drye lond. And the water which thou takest out of the riuier shall turne to bloude vpon the drie londe.

And Moses sayde vnto the Lorde: oh my Lorde. I am not eloquēt, no not in tymes past and namely fense thou hast spoken vnto thy seruaunte: but I am slowe mouthed and slowe tongued. And the Lorde sayde vnto hi: who hath made mas mouth, or who hath made the dolme or the deaf, the seyngē or the blyndes? haue not I the Lorde? Go therfore and I wil be with thy mouth and teach the what thou shalt saye.

And he sayde: oh my Lorde, send I pray the whome thou wilst. And the Lorde was angrie with Moses and sayde: I knowe Aarō thy brother the leuite that he can speake. And morow ever beholde, he cometh out agaynst the, and whē he seyth the, he wilbe glad i his herte. And thou shalt

III. Chaptre.

Fo. VII

shalt speake vnto hi and put the wordes in his mouth, and I wilbe with thy mouth and with his mouth, and will teach you what ye shal do. And he shalbe thy spekesna vnto the people: he shall be thy mouth and thou shalt be his God, and take this rodd in thy hāde, wherwith thou shalt do myracles.

And Moses went and returned to Iethro his father in lawe agayne and sayde vnto hi: let me goo (I praye the) and turne agayne vnto my brethern which are in Egipte, that I may se whe ther they be yet alyuc. And Iethro sayde to Moses: goo in peace. And the Lorde sayde vnto Moses in Madiā: returne agayne in to Egipte for they are dead which wet aboute to kyll the. And Moses toke his wife and his sonnes and put them on an asse, and went agayne to Egipte, and toke the rodd of God in his hande.

And the Lorde sayde vnto Moses: when thou art come in to Egipte agayne, se that thou doo all the wondres before Pharao which I haue put in thy hande: but I will harden his herte, so that he shall not let the people goo. And tell Pharao, thus sayth the Lorde: Israēl is mine eldest sonne, and therfore sayth unto the: let my sonne goo, that he may scru me. Yf thou wilst not let hi goo: beholde, I will flee thi

ne cl.

V. Chaptre.

ne eldest sonne.

And it chaunced by the wye in the ymme, that the Lorde mett him and woldc haue kyb led him. I han^z epora toke a stene ad circum cisedhyr sonne and fell at hys fette, and sayde a bloudy husband art thou vnto me. And he lett him goo. She sayde a bloudy husbonde, because of the circumcisyon.

Than sayde the Lorde vnto Aaron: go me to Moses in the wildernesse. And he went and mett him in the mounte of God and kissed hi. And Moses told Aaron all the wordes of the Lorde whiche he had sent by him, ad all the tokenes whiche he had charged him withall. So went Moses and Aaron and gatherd all the elders of the chyldeyn of Israel. And Aarōn told all the wordes whiche the Lorde had spokē vnto Moses, and dyd the myracles in the syght of the people, and the people beleued. And whē they herde that the Lorde had visited the chyldeyn of Israel and had lokēd vpon their tribulacion, they bowed them selues and worshipped

¶ The v. Chapter.

Then Moses ad Aarōn wēt and told Pharaō, thus sayth the Lorde God of Israel. Let my people goo, that they may kepe holye daye

V. Chaptre.

Fo. VIII.

daye vnto me in the wildernesse. And Pharaō answered: what felowe is the Lord, that I shulde heare his voynce for to let Israel goo? I knowe not the Lorde, nether will let Israel goo.

And they sayde: the God of the Ebrues haþ mett with vs: let vs goo (we praye the) iij. dayes iourney in to the deserte, that we maye sacrifice vnto the Lorde oure God: lest he smyte vs ether with pestilence or with swerde. Then sayde the kinge of Egypce vnto them: wherfore do ye, Moses and Aaron, let the people frō their worke, gett you vnto youre laboure. And Pharaō sayde further more: beholde, there is moch people in the londe, and ye make them playe and let their worke stonde.

And Pharaō commaunded the same daye vnto the taskem asters ouer the people and vnto the officers saynge: se that ye geue the people no moare strawe to make brycke with all as ye dyd in tyme passed: let them goo and gather them strawe them selues, and the nombre of brycke whiche they were wont to make in tyme passed, lye vnto their charges also, and miynsh nothinge therof. For they be ydill ad therfore crye saynge: let vs goo and do sacrifice vnto oure God. I hey must haue more worke layed vpon them, that they maye laboure theryn, and than will they not turne them selues to falso wordes

V. Chapter.

se wordes.

Than went the taskemasters of the people and the officers out and tolde the people laynge: thus sayeth Pharao: I will geue you no more strawe, but goo your selues and gather you strawe where ye can fynde it, yet shall none of youre laboure be minyshed. Than the people scattered abrode thorowe out all the lande of Egypce for to gather them stubyll to be in stede of strawe.

And the taskemasters hastid the forward sayng: fulfill youre warke daye by daye, euē as when strawe was geuen you. And the officers of the childern of Israel whiche Pharaos taskemasters had sett ouer them, were beaten. And it was sayde unto them: wherfore haue ye not fulfilled youre taske in makinge brycke, both yesterdale and to daye, as well as in tymes past.

Than went the officers of the childern of Israel and complained unto Pharao saynge: wherfore dealest thou thus with thy seruautes? there is no strawe geuen unto thy seruautes, and yet they saye unto vs: make brycke. And loo, thy seruautes ar beaten, and thy people is fowle intreated. And he answered: ydill ar ye ydill and therfore ye s̄.ye: let vs goo and do sacrifice vnto the Lorde. So therfore and workes, for there

VI. Chapter.

Fo. IX.

there shall no strawe be geuen you, and yet see that ye delyuer the hole tale of brycke. when the officers of the childern of Israel sawe them silfe in shrode case (in that he sayde ye shall minysh nothinge of youre dalye makinge of brycke) than they mett Moses and Aarō stondinge in there wāye as they came out frō Pharao, and sayde vnto them: The Lorde loke vnto you and judge, for ye haue made the sauoure of vs stincke in the sighte of Pharao and of his seruautes, and haue put a swerde into their handes to flee vs.

Moses returned vnto the Lorde and sayde: Lorde wherfore dealest thou cruelly with this people: and wherfore hast thou sent me? For sence I came to Pharao to speke in thy name, he hath fared foul with this folke, and yet thou hast not delyuered thy people at all. Then the Lorde sayde vnto Moses: Now shalt thou see what I will doo unto Pharao, for with a myghtie hande shall he let them goo, and with a myghtie hande shall he dryue them out of hys lande.

¶ The vi. Chapter

And God spake vnto Moses sayng vnto him: I am the Lorde, and I appeared vnto Abraham, Isaac and Iacob an almighty God: but in my name Ichouah was I not known.

B i we vñ

VI. hapter.

wone vnto them. Moreouer I made an appoyntment with them to geue them the londe of Canaan: the londe of their pilgremage wherin they were straungers. And I haue also herde the gronyng of the childern of Israel, because the Egyprians kepe them in bondage, & haue remembred my promyse

A pmyse or a telament wherfore saye vnto the childern of Israel: I am the Lorde, and will bryng you out from vnder the burdens of the Egyprians, and will rydd you out of their bondage, and will deliuer you wyth a strectched out arme and wythe great iudgementes. And I wil take you for my people and wilbe to you a God. And ye shall knowe that I am the Lorde youre God which bringe you out from vnder the burthens of the Egyprians. And I wyl bryng you vnto the londe ouer the which I dyd lyfte opp my hand to geue it vnto Abraham, Ifaac and Iacob, and will geue it vnto you for a possesyon: euē I the Lorde, And Moses tolde the children of Israel euē so: But they harkened not vnto Moses for anguysh of sprete and for cruell bondage.

Temptacyon with faith. And the Lorde spake vnto Moses saynge: Goo and bydd Pharaō kyng of Egypṭe, that he let the childern of Israel geo out of his londe. And Moses spake before the Lorde saynge:

VI. Chapter.

Fo. X

ynge: beholde, the childern of Israell herken not vnto me, how than shall Pharaō heare me: saynge that I haue vncircumcised lippes. And the Lorde spake vnto Moses and Aaron and gaue them a charge vnto the childern of Israel & vnto Pharaō kyng of Egypṭe: to bryng the childern of Israel out of the londe of Egypṭe.

These be the heedes of their fathres houſſes. The children of Ruben the eldest ſonne of Israel are theſe: Hanoh, Pallu, Hezron, Charmi, theſe be the houſholders of Ruben. The children of Symeon ar theſe: Gemuel, Iamin, Ohad, Iachin, Zohar, and Saul the ſonne of a Cananyſh wife: theſe are the kynreddes of Symeon

These are the names of the childern of Leui in their generations: Gerſon, Kahath and Merari. And Leui lyued an hundred and. xxxvij. yere. The ſonnes of Gerſon: Libni & Semei in their kynreddes. The childern of Kahath: Amram, Iesear, Hebron and Uſiel. And Kahath lyued an hundred and. xxxiiij. yere. The children of Merari are theſe: Mahely and Muſi: theſe are the kynreddes of Leui in their generations.

And Amram toke Iochebed his nece to wyfe which bare him Aaron and Moses. And Amram lyued an hundred and. xxxvij. yere.

B ij The

VII. Chaptre.

The childern of Iezear : Korah, Nepheg and Sichri. The childern of Vsiel : Misael, Elzaphan and Sithri.

And Aaron toke Elizaba daughter of Amminadab ad sister of Nahason, to wife: which bare him Nadab, Abihu, Eleazar and Ithamar. The childern of Korah: Assir, Elkana ad Abiaassaph: these are the kynreddes of the Korahites. And Eleazar Aarons sonne toke him one of the doughters of Putuel to wife: which bare him Pinchas: these be the principall fathers of the Leuites in their kynreddes.

These are that Aaron and Moses to whom the Lord sayde: carie the childern of Israel out of the lond of Egypce, with their armyes. These are that Moses and Aaron whiche spake to Pharaos kyng of Egypce, that they myghte briue the childern of Israel out of Egypce. And in the daye whē the Lorde spake vnto Moses in the lond of Egypce, he spake vnto him saynge, I am the Lorde, se that thou speake vnto Pharaos the kinge of Egypce all that I saye vnto the. And Moses answereid before the Lorde: I am of vncircumcised lippes, howe shall Pharaos than geue me audience?

¶ I he. viij. Chaptre.

And the Lorde saide vnto Moses: beholde, I haue made the Pharaos God, and Aaron

VII. Chaptre.

Fo. XI.

Aaron thy brother shal be thy prophete. Thou shalt speake all that I commaunde the and Aaron thy brother shall speake vnto Pharaos: thō at he sende the childern of Israel out of his londe. But I will harden Pharaos hert, that I may multiply my myracles and my wondres in the land of Egypce. And yet Pharaos shall not herken vnto you, that I maye sett myne honde vpon Egypce and bryngue out myne armyes, euē my people the childern of Israel out of the londe of Egypce, with great iudgementes. And the Egypciāns shall knowe that I am the Lorde when I haue stretched forth my hande vpon Egypce, and haue brought out the childern of Israel from amone the.

Moses and Aaron dyd as the Lorde commaunded them. And Moses was Ixxx. yere olde and Aaron. Ixxxij. when they spake vnto Pharaos. And the Lorde spake vnto Moses and Aaron saynge: when Pharaos speaketh vnto you and sayth: shewe a wondre, than shalt thou saye vnto Aaron, take the rodd and cast it before Pharaos, and it shall turne to a serpent.

Than went Moses and Aarō in vnto Pharaos, and dyd euē as the Lorde had commaunded. And Aaron cast forth his rodd before Pharaos and before his seruautes, and it turned to a serpente. Than Pharaos called for the wylde

VII. Chapter

~~Boē so do on~~ wyse men and enchaunters of Egyp̄e dycyn
~~re charmat~~ lyke maner with there forcey. And they cast
~~now decea~~ vñ all princes dounē every mā his rodd, and they turned to ser
~~vñ their~~ sophistrie, and p̄etes: but Aarons rodd ate vp their roddes: and
~~turne the cle~~ ne from repe yet for all that Pharaos herte was hardened, so
~~tauce tovar~~ that he herkened not vnto th̄, euen as the Lor
~~de the lave~~ de had sayde.
~~of god iā frō~~
~~the sayth that~~
~~is in Christ.~~

Than sayde the Lorde unto Moses. Phara
os herte is hardened, and he refuseth to let the
people goo. Get the vnto Pharaō in the mor
nyng, for he will come vnto the water, and siō
de thou upon the ryuers brynke agensl he co
me, and the rodd whiche turned to a serpente
take in thine hande. And saye vnto him: the
Lorde God of the Hebrues hath sente me vñ
to the saynge: let my people goo, that they ma
ye serue me in the wildernes: but hither to thou
woldest not heare. wherfore thus sayth the
Lorde: hereby thou shalt knowe that I am the
Lord. Behold, I will smyte with the staffe that
is in myne hand upon the waters that are in the
ryuer, and they shall turne to bloude. And the
fishē that is in the riuere shall dye, and the riuere
shall stinkē: so that it shall greue the Egyp̄ians
to drinke of the water of the ryuer.

And the Lorde spake vnto Moses, saye vñ
to Aaron: take thy staffe and stretch out thy
nehande ouer the waters of Egyp̄e, ouer the
ir streames

Chapte. VII.

¶.x.¶

ir streames, ryuers, pondes and all pooles off
water, that they maye be bloude, and that the
re maye be bloude in all the lande of Egyp̄e:
both in vessells of wodd and also of stone.
And Moses and Aaron dyd euen as the Lor
de commaunded. And he lifte vp the staffe
and smote the waters that were in the riuere, in
the syghte of Pharaō and in the syghte of his
servauntes, and all the water that was in the ry
uer, turned in to bloude. And the fish that was
in the riuere dyed, and the ryuer stanke: so that
the Egyp̄ians coude not drinke of the water
of the ryuer. And there was bloude thorow
out all the lande of Egyp̄e.

And the Enchaunters of Egyp̄e dyd lyke
wyse with their enchauntmentes, so that Pha
raos herte was hardened, and dyd not regar
de them as the Lorde had sayde. And Pharaō
turned him selfe and went in to his houſe,
and set not his herte there vnto. And the Eg
yp̄ians dygged round aboue the ryuer for
water to drynke, for they coude not drynke
of the water of the ryuer. And it contynued
awake after that the Lorde had smote the ry
uer.

¶ The .viii. Chapter.

VIII. Chaptre

THe Lorde spake vnto Moses: Goo vnto Pharao and tell him, thus sayeth the Lorde: let my people goo, that they maye serue me. Yf thou wilst not let them goo: beholde I will smyte all thy londe with frogges. And the ryuer shall scraale with frogges, and they shall come vp and goo in to thine houſſe and in to thy chaumbre where thou ſlepeſt and vppō thy bedd, and in to the houſſes of thy ſervauntes, and vppon thy people, and in to thyne ovens, and vppon thy ritels which thou haſt in store. And the frogges ſhall come vpon the and on thy people and apon all thy ſervauntes.

And the Lorde ſpake vnto Moses, ſaye vnto Aaron: ſtretche forth thine hande with thy rodd ouer the ſternes, riuers, and pondes. And bringe vp frogges apon the londe of Egypce. And Aaron ſtretched his hande ouer the waſter of Egypce, and the frogges came vp and couered the londe of Egypce. And the forcerers dyd likewiſe with their ſorcery, and the frogges came vp apon the londe of Egypce.

Then Pharao called for Moses and Aaron and ſayde, praye ye vnto the Lorde that he may take awayc the frogges from me and from my people, and I will let the people goo, that they maye ſacrifice vnto the Lorde. And Moſes ſayde vnto Pharao: Appoynte thou the tyme vnto

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Fo. XIII.

vnto me, when I ſhall praye for the and thy ſervauntes and thy people, to dryue awaie the frogges from the and thy houſſe, ſo that they ſhall remayne but in in the riuer only. And he ſayde tomorrow. And he ſayde: even as thou haſt ſayde, that thou mayſt knowe that there is none like vnto the Lorde oure God. And the frogges ſhall departe from the and from thyne houſſes and from thy ſervauntes and from thy people, and ſhall remayne in the riuer only.

And Moses and Aaron went out frō Pharao, and Moses cryed vnto the Lorde apō the apoyntment of frogges which he had made vnto Pharao. And the Lorde dyd accordinge to the ſaynge of Moſes. And the frogges dyed out of the houſſes, courtes and feldes. And they gathred them together vppon hepes: ſo that the lande ſtanke of them.

But when Pharao ſaw that he had reſt geuen him, he hardened his herte and herkened not vnto them, as the Lorde had ſayde. And the Lorde ſayde vnto Moſes: ſaye vnto Aaron ſtretche out thy rodd and smyte the dust of the lande that it maye turne to lyſe in all the londe of Egypce. And they dyd ſo. And Aaron ſtretched out his hande with his rodd and smote the dust of the erth. and it turned to lyſe both in man and beſt, ſo that all the dust of the lande turned

VIII. Chaptre.

turned to lyse, thorowe out all the lande of Egipte.

And the enchaunters assayde lykewyse with their enchauntmentes to brynge forth lyse, but they coude not. And the lyse were both apon man and beest. Then sayde the enchaunters vnto Pharaō: it is the fingre of God. Neuerthelater Pharaos herte was hardened and he regarded them not, as the Lorde had sayde.

And the Lorde sayde vnto Moses: ryse up early in the mormynge and stande before Pharaō, for he will come vnto the water: and saye vnto him, thus sayth the Lorde: let my people goo, that they maye serue me. Yf thou wylt not let my people goo: beholde, I will sende all manner flies both apon the and thy seruautes and thy people and into thy housses. And the housses of the Egypcians shalbe full of flies, and the grounde where on they are. But I will sepperate the same daye the londe of Gosen where my people are, so that there shall no flies be there: that thou mayst knowe that I am the Lorde vppon the erth. And I will put a devision betwene my people and thine. And euen tomorrow shall this myracle be done.

And the Lorde dyde euen so: and there cam noysom flies in to the houffe of Pharaō, and

VIII. Chaptre.

Fo. XIII

and in to his seruautes housses and into all the londe of Egipte: so that the londe was marred with flies. Then Pharaō sent for Moses and Aaron and sayde: Goo and do sacrifice vnto youre God in the land. And Moses answered: it is not mete so to do, for we must offer vnto the Lorde oure God, that whiche is an abhominacion vnto the Egypcians: beholde, shall we sacrifice that which is an abhomination vnto the Egypcians before their eyes, and shall they not stome vs? we will therfore goo. iij. dayes yournay in to the deserte and sacrifice vnto the Lord oure God as he hath comanded vs.

And Pharaō sayde: I will late you goo, that ye maye sacrifice vnto the Lorde youre God in the wildernes: only goo not ferre awaye, ad se that ye praye for me. And Moses sayde: beholde, I will goo out from the and praye vnto the Lorde, and the flies shall departe frō Pharaō and from his seruautes and from his people tomorrow. But let Pharaō from hence forth desceau no moare, that he wolden not lett the people goo to sacrifice vnto the Lorde.

And Moses went out from Pharaō and prayed vnto the Lorde. And the Lorde dyd as Moses had saide: ad tolke awaye the flies frō Pharaō and from his seruautes ad from hys people,

IX. Chaptre

people, so that there remayned not one. But for all that, Pharao hardened his herte euen then also and woldē not let the people goo,

¶ The ix. Chaptrc.

And the Lorde sayde vnto Moses, goo vnto Pharao and tell him, thus sayeth the Lorde God of the Ebrues: sende out my people that they maye serue me. Yf thou wilst not let them goo but wilst holde them styll: beholde, the hande of the Lorde shalbe apō thy catell which thou hast in the feld apon horses, asses, camels, oxen, and shepe, with a mightye great morrayne. But the Lorde shall make a deuision betwene the beestes of the Israhelites, and the beestes of the Egypciās: so that ther shal nothinge dye of all that perteyneth to the children of Israel. And the Lorde appoynted a tyme saynge: tomorrow the Lorde shall do this thinge in the londe.

And the Lorde dyd the thinge on the morrow, and all the catell of Egypciās dyed: but of the catell of the chil dern of Israel dyed not one. And Pharao sent to wete: but ther was not one of the catell of the Israhelites dead. Notwithstandinge the herte of Pharao hardened, and he woldē not let the people goo.

And the Lorde sayde vnto Moses and Aaron: take your handes full of ashes out of the fornace

IX. Chaptre.

Fo. XV.

fornace, and let Moses sprynkel it vp in to the ayre in the syghte of Pharao, and it shal turne to dust in all the londe of Egypce, and shal make swellynge soores with blaynes both on mā and beest in all the londe of Egypce. And they toke ashes out of the fornace, and stode befo re Pharao, and Moses sprynkeld it vp in to the ayre: And there brake out soores with blaynes both in mā and beest: so that the sorcerers cou de not stonde before Moses, by the reason of botches on the enchauntes and apon all the Egypciāns. But the Lorde hardened the herte of Pharao, that he herkened not vnto them, as the Lorde had sayde vnto Moses.

And the Lorde sayde vnto Moses: ryse vp early in the mornynge and stonde before Pharao and tell him, thus sayth the Lorde God of the Ebrues: Let my people goo, that they may serue me, or els I will at this tyme sende all my plages apon thine herte and apon thy serua ntes and on thy people, that thou mayst knowe that there is none lyke me in all the erth. For now I will stretch out my hande and will smyte the and thy people with pestilence: so that thou shalt perisshe from the erth. Yet in very dede for this cause haue I sterred the vpp, for to shewe my power in the, and to declare my name thorow out all the worlde.

Yfit

IX. Chapter.

Yf it be so that thou stoppest my people, that thou wylt not let them goo: beholde, to morrow this tyme I wyl send cloune a myghtie greathayle: euē soch one as was not in Egypce sence it was grounded vnto this tyme. Sende therfore and fet home thy beestes and al that thou hast in the felde. For apon all the men and beestes which are founde in the felde ad not broughe home, shall the hayle fall, ad they shall dye. And as many as feared the worde of the Lorde among the seruautes of Pharao made thei seruautes ad their beestes flee to house: and they that regarded not the worde of the Lorde, left their seruautes and their beestes in the felde.

And the Lorde sayde vnto Moses: stretche forth thine hande vnto heauen, that there may be hayle in all the lande of Egypce: apō mā ad beest, ad apō all the herbes of the felde in the felde of Egypce. And Moses stretched out his rodd vnto heauen, and the Lorde thondered and hayled so that the fyre ran a longe vppon the grounde. And the Lorde so hayled in the londe of Egypce, that there was hayle ad fyre mē gled with the hayle, so greuous, that there was none soch in all the londe of Egypce, sence people inhabited it.

And the hayle smote in the londe of Egypce all

IX. Chapter Fo. XVI

te all that was in the felde: both man and beest. And the hayle smote all the herbes of the felde and broke all the trees of the felde: only in the lande of Gosen where the childern of israell were, was there no hayle. And Pharao sent ad called for Moses and Aaron, and sayde vnto the: I haue now synned, the Lorde is rightwes and I and my people are weked. Praye ye vnto the Lorde, that the thonder of God and hayle maye cease, and I will let you goo, and ye shall tarie no longer.

And Moses sayde vnto him: assoone as I am out of the citie, I wyl sprede abrode my handes vnto the Lorde, and the thunder shall ceasse, nether shall there be any moare hayle: that thou mayst knowe, howe that the erth ys the Lordes, But I knowe that thou and thy seruautes yet feare not the Lord God. The flaxe ad the barley were smytte, for the barley was shott vp ad the flaxe was boulded: but the wheate and the rye were not smeten, for they were late sowne.

And Moses went out of the citie frō Pharao ad sprede abrode his handes vnto the Lorde, and the thunder and hayle ceased, nether rayned it any moare vppon the erth. whē Pharao sawe that the rayne and the hayle and thundē were ceased, he synned agayn ad hardclened his herte

X. Chapte.

his herte both he and his seruautes So was the herte of Pharaoh hardened, that he wold not let the childef of Israel goo, as the Lord had sayde by Moses.

¶ The x. Chapter.

THe Lorde sayde vnto Moses: goo vnto Pharao, neuerthelesse I haue hardened his herte and the hertes of his seruautes, that I myghte shewe these my sygnes amonest the and that thou tell in the audience of thy sonne and of thy sonnes sonne, the pagiantes which I haue played in Egypce and the miracles whiche I haue done amonge them: that ye may kno we how that I am the Lorde.

Than Moses and Aaron went in vnto Pharao and sayde vnto him: thus sayth the Lorde God of the Hebrewes: how longe shall it be, or thou wilst submyt thy selfe vnto me? Let my people goo that they maye serue me. Yf thou wilst not let my people goo: beholde, tomorrow will I brynge greshoppers in to thy lande, and they shall couer the face of the erthe that it can not be sene, and they shall eate the residue whiche remayneth vnto you and escaped the hayle and they shall eate all yourc grene trees vpon the felde, and they shall fill thy housses and all thy seruautes housses, and the housses of all the Egypciās after soch a maner: as nether thy fathers

X. Chapter.

fathers nor thy fathers fathers haue sene, sene the tyme they were apon the erthe vnto thy daye. And he turned him silfe aboute, and went out from Pharao.

And Pharaos seruautes sayde vnto hym: Howe longe shall this felowe thus plage vs? Let the men goo that they maye serue the Lorde their God, or els wilst thou see Egypce first destroyed? And than Moses and Aaron were broughte agayn vnto Pharao, and he sayde on to them: Goo and serue the Lorde yourc God but who are they that shall goo? And Moses answered: we must goo with yonge and olde: ye and with oure sonnes and with oure doughters, and with oure shepe and oxē must we goo For we must holde a feast vnto the Lorde.

And he sayde vnto them: shall it be so? The Lorde be with you, shulde I lett you goo, and yourc childef also? Take heede, for ye haue so me myschife in honde. Nay not so: but goo ye that are men and serue the Lorde, for that was yourc desyre. And they thrust the out of Pharaos presence.

And the Lorde sayde vnto Moses: Stretch out thine hande ouer the lande of Egypce for greshoppers, that they come apon the lande of Egypce and eate all the herbes of the londe, and all that the hayle left vntouched. And Moses

C i stretched

X. Chapitre.

Stretched forth his rodd ouer the londe off Egipte, and the Lorde brought an east wynde upon the lande, all that daye and all nyghte. And in the mornynge the east wynde broughte the greshoppers, and the greshoppers were vp ouer all the lande of Egipte and lighted in all quarters off Egipte verye greuouly: so that before them were there no soch greshoppers, nether after them shal be. And they couered all the face of the erth, so that the londe was darke therewith. And they ate all the herbes of the lande and all the frutes of the trees which the hayle had lefte: so that there was no grene thinge lefte in the trees and herbes of the felde thorow all the lande of Egipte.

Then Pharaos called for Moses and Aarō in haste and sayde: I haue synned agaynst the Lorde youre God and agaynst you. Forgiue me yet my synne only this once, and pray unto the Lorde youre God that he maye take away frō me this deth only. And he wēt out frō Pharaos and prayd unto the Lorde, and the Lorde turned the wynde in to a myghtie stronge west wynde, and it toke awye the greshoppers and cast them in to the reed see: so that there was not one greshopper left in all the costes of Egipte. But the Lorde hardened Pharaos herte, so that he wold not let the childern off Israel goo.

And

X. Chapter. Fo. XVII.

And the Lorde sayde vnto Moses: Stretch out thy hond vnto heauē and let there be darke nesse vppon the londe of Egipte: euē that the maye feale the darcynesse. And Moses stretched forth his hond vnto heauē, and there was a darke myſt vppō all the lande off Egipte, iij. dayes longe so that no man sawe another nether rose vp frō the place where he was by the space of iij. dayes, but all the childre of Israel had lighte where they dwelled.

Then Pharaos called for Moses and sayde: goo and serue the Lorde, only let youre shepe, and youre oxen abyde, but let youre childern go with you. And Moses answered: thou must geue vs also offinges and burntolstringes for to sacrifice vnto the Lorde oure God, Oure caſtell therfore shall goo with vs, and there shall not one hooſte be left behinde, for therof must we take to serue the Lorde oure God. Moreouer we can not knowe wherwith we shall serue the Lorde, vntyll we come thither.

But the Lorde hardened Pharaos herte, so that he wold not let the goo. And Pharaos sayde vnto him: get the frō me and take heade to thy ſelfe that thou ſee my face no moare, For whō ſouer thou comest in my ſyghte, thou ſhalt dye. And Moses ſaide: let it be as thou haſt ſayde: I will ſee thy face no moare.

C ij.

¶ The xij. Chapter.

And the Lord sayde vnto Moses: yet wil I bryngē one plague moare vppon Pha·rao and vppon Egypē, and after that he wyl lett you goo hence. And when he letteth you goo, he shall utterly dryue you hence. But byd the people that every man borowe of his negh·bour and every woman of hir neghbouresse: ie wels off syluer and iōwels of golde. And the Lorde gatt the people fauoure in the syghte of the Egyp̄ians. Moreouer Moses was very gre·at in the lande of Egypē: both in the syghte of Pharaō, and also in the syghte of the people.

And Moses sayde: thus sayth the Lorde. A·boute my dnyghe will I goo out amoungē the Egyp̄ians, and all the firstborne in the land of Egypē shall dye: euen from the firstborne off Pharaō that sitteth on his seate, vnto the firstborne of the maydeservante that is in the myl·le, and all the firstborne of the catell. And therē shall be a great crye thorow out all the lande off Egypē: so that there was never none lyke nor shall be. And among all the childern of Is·rael shall not a dogge move his tongue, nor yet man or beest: that ye may knowe, how the Lorde putteth a difference betwene the Egyp̄ians and Israel. And all these thy seruautes shal come downe vnto me, and fall before me. ¶ And saye

XII. Chaptre. Fo. XVIII.
get the out and all the people that are vnder the, and than will I departe. And he went out from Pharaō in a great anger.

And the Lorde sayde vnto Moses: Pharaō shall not regarde you, that many wondres may be wrought in the lande of Egypē, And Mo·ses and Aarō dyd all these wondres before Pha·rao. But the Lorde: hardened Pharaos herte, so that he wolde not let the childern of Israel goo out of his londe.

¶ The xij. Chapter.

And the Lorde spake vnto Moses and Aaron in the londe of Egypē sayng: This moneth shall be youre chefe moneth: euē the first moneth of the yere shal it be vnto you. Speake ye unto all the felawshippe of Israel sayng: that they take the x. daye of this moneth That I here to every housholde, a shepe. Yf the housholde cat a shepe is be to few for a shepe, then lett him and his ne·^{in Ebrus a} vnde indif·ferent to a shepe and a goote dinge to the nombre of soules, and counte vpon both.

to a shepe acordinge to every mans eatinge. A shepe with out spott and a male of one yere ol·de shall it be, and from amonge the lambes and the gootes shall ye take it.

And ye shall kepe him in warde, vntyll the xiiiij. daye of the same moneth. And every man of the multitude of Israel shall kyll him aboue

te cuē

XII. Chaptre.

te euē. And they shall take of the bloud ād strike it on the .ij. syde postes ād on the vpper dor post of the houses, wher i they eate hū. And thei shall eate the flesh the same nyght, rost with fyre, ād with vnlcuēded bread, ād with lowre her bes they shall eate it. Se that ye eate not therof sodē in water, but rost with fyre: both head fete ād purtenance together. And se that ye let no thinge of it remayne unto the mornyng: yf ou ghte remayne burne it with fyre.

Off this maner shall ye eate it: with youre loines girded, ād shoes on youre fete, ād youre fia

The lambe ves in youre handes. And ye shall eate ie in ha-
vyscalde stc, for it is the Lordes * passeouer, for I will
raine ouer the lande of Egypce this same nyght
at the very na- go aboue i the lāde of Egypce this same nyght
me it selfe, and put the m- te, ād will snyte all the fyrst borne in the lande
remēbrance off Egypce: both of mā ād beeit, ād apō al the
ywher in Egypce. goddes off Egypce will I the Lordes do execu-
gues that god
ordined ether
figured the
oppone the houses where in ye are, for a hē I se
benefites do-
ne, or promy-
ses to come ād
shall not be vppō you to detroye you, when I
vvere not do-
me asare the
signes of our
domine God
the Pope.

And this daye shall be unto you a remēbrance, ād ye shall kepe it holic unto the Lordes euē thorow out youre generacions after you shall ye kepe it holic daye, that it be a custome for euer. viij. dayes shal ye eate vnlcuēded bro-

XII. Chaptre.

Fo. XIX.

ed, so that euē the first daye ye shall put awa-
ye leuen out off youre housses. For whosoeuer
eateth leuened bread from the first daye un-
till the .vij. daye, that soule shall be plucked
out frō Israel. The first daye shall be a holie fe-
ast unto you, and the .vij. also. There shal be no
maner off worke done in thē, saue aboue that
only which eury man must eate that only may
ye do. And see that ye kepe you to vnlcuēded
breed.

For vppō that same daye I will bryng you
re armes out off the londe of Egypce, therfo-
re ye shall obserue this daye and all youre chil-
dern after you, that yt be a custume for euer.
The first moneth and the .xiiij. daye off the
moneth at euē, ye shall eate swete brede vnto
the .xxij. daye off the moneth at euē agayne.
Seuen dayes se that there be no leuened bred
fōude in youre housses. For whosoeuer eateth
leuened bred, that soule shall be roted out frō
the multitude of Israel: whether he be a straun-
ger or borne in the londe. Therfore se that ye
eate no leuened bred, but in all youre habita-
tions eate swete bred.

And Moses called for the elders off Israel
and sayde unto them: chouse out and take to e-
very housholde a shewe, ād kyll passeouer. And
take a hunch of ysope, ād dyppe it in the bloud
that

XII. Chaptre.

that is in the basyn, and stryke it vpon the vp
perposte and on the ij. syde postes, and se that
none of you goo out at the doore of his house
vntyll the mornynge. For the Lorde will goo
aboute and smyte Egypce. And when he seyth
the bloudy vpon the vpper doorposte ad on
the ij. syde postes, he will passe ouer the doore
and will not sustre the destroyer to come in to
yoursoule to plage you. Then se that thou
obserue this thinge, that it be an ordinaunce
to the, and thy sonnes for euer.

And when ye be come in to the land which
the Lorde will geue you accordinge as he hath
Our signes
be dome, vve promyse, se that ye kepe this seruice. * And
knowynge the
reason of oure
baptisme: vve
must
saye oure pra
yers ad oure
belike in a to
gevve vnder gipce, as he smote the Egypcians and saued ou
sonde not.

And yet y^e re housses. Than the people bowed them sel
vve answere
ues and worshipped. And the chilidren of Is
rael not our pri
lates when rael went and dyd as the Lorde had comman
thei be angrie
e, even as thei
wold haue
And at mydnyghte the Lorde smote all the
it, vve must
to the fyre firstborne in the lode of Egypce: from the first
vwith out re
borne of Pharaon that satt on his seat, vnto the
dempson, or
forvver god firstborne of the captyue that was in presone,
and all firstborne of the catell. Than Pharaon
arose the

XII. Chaptre.

Fe. xx.

arose the same nyghte and al his seruautes ad
all the Egypcians, and there was a great crieng
thorowe out Egypce, for there was no houſſe
where there was not one dead.

And he called vnto Moses and Aaron by
nyghte saynge: R yse vp and gett you out from
amonge my people: both ye and also the child
ren of Israel, and goo and serue the Lorde as
ye haue sayde. And take youre shepe and your
oxen with you as ye haue sayde, ad departe ad
blesse me also. And the Egypcians were ferce
vpon the people and made haste to send the
out of the lād: for they sayde: we be al deed inē

And the people tooke the dowe before it was
sowered which they had in stōare, and bounde
it in clothes ad put it vpo their shulders. And
the chilidren of Israel dyd accordinge to the sa
yngē of Moses: ad they borowed of the Egyp
cians: tewels of syluer, and tewels of gold, and
rayment. And the Lorde gat the people fauou
re in the syghte of the Egypcians: ad so they bo
rowed and robbed the Egypcians.

Thus tooke the chilidren of Israel their your
ney frō Raemses to Sichoth. vi. hundred thou
sand me of foote, besyde chilidren. And moch
comon people went also with the, ad shepe ad
oxen ad catell exceedinge moch. And they ba
ked swete cakes of the dowe which thy brou
ghe

XII. Chapitre.

ghte out of Egypce, for it was not sower-
ed: because they were thrust out of Egypce
and coude not tarie, nether had they prepared
them any other prouision of meate.

And the tyme of the dwelinge of the chil-
dern of Israel which they dwelld in Egypce,
was.iiij.hundred and .xxx.yere. And whē the
iiij.hundred and .xxx.yeres were expyred, euē
the selfe same daye departed all the hostes of
the Lorde out of the lande of Egypce. This is
a nyghte to be obserued to the Lorde, becau-
se he broughte them out of the lande of Egypce.
This is a nyghte of the Lorde, to be kepte
of all the childdern of Israel and of their gene-
racions after them.

And the Lorde sayde vnto Moses and Aa-
ron, this is the maner of Passeover: there shall
no straunger eate there of, but all the seruaun-
tes that are bought for money shall ye circum-
cise, and then let them eate there of. A straunger
and a hyerd seruaunte shall not eate thereof.
In one houesse shall it be eate. Ye shall carie no
ne of the flesh out at the doores: moreouer, se
that ye breke not a bone there of. All the mul-
titude of the childdern of Israel shall obserue it

Yf a straunger dwell amoungē you and wyl-
holde Passeover unto the Lorde, let him circum-
cise all that be males, and the let him come and
obserue

XIII. Chapitre.

Fo. XXI.

obserue it and be takē as one that is borne in the
lōde. No uncircūcised persone shall eate there
of. One maner of lawe shalbe vnto thē that a-
re borne in the lōde, and vnto the straingers that
dwell amōge you. And all the childdern of Isra-
el dyd as the Lorde comāūded Moses and Aa-
ron. And euē the selfe same daye dyd the Lorde
bringe the childdern of Israel out of the londe
of Egypce with their armes.

The.xij.Chapter.

And the Lorde spake vnto Moses sayn-
ge: sanctifie vnto me all the firstborne
that opē all maner matrices amōge the chil-
dern of Israel, as well of mē as of beestes: for
they are myne. And Moses sayde vnto the peo-
ple: thike on thys daye i which ye came out of
Egypce and out of the houſe of bondage: for
with a myghtie hōde the Lorde broughte you
out frō thēce. Se therfore that ye eate no leuen-
ded bred. This daye come ye out of Egypce in
the moneth of Abib.

whē the Lorde hath broughte the i to the lō-
de of the Canaanites, Hethites, Amorites, He-
uites and Iebusites, which he sware vnto thi fa-
thers that he wolde geue the: a londe where in
milke and honye floweth, thē se that thou kepe
this seruyce in this same moneth. Seue dayes
thou shalt eate sweete bred, and the viij. daye shal
be feastfull vnto the Lorde. Therfore thou

XIII. Chaptre.

Shalt eate swete bred. viij. dayes; and se that ther
re be no leuended bred sene nor yet leue amon
ge you in all youre quarters.

The fathers novv a dayes me saynge: this is done, because of that which
maye not be forfed to the Lorde dyd vnto me when I came out of
knowy ought Egypce. Therfore it shall be a signe vnto the
felles, how vppon thine hande and a remembraunce be
can they th- twene thine eyes, that the Lordes lawe maye
en teach th- eir children be in thy mouth. For with a stonge hāde the
Lorde broughte the out of Egypce, se thou ke
ppetherfore this ordinaunce in his season from
yere to yere.

Moreouer when the Lorde hath broughte
the in to the londe of the Canaanytes, as he ha
th sworne vnto the and to thi fathers, and hath
geuen it the, the thou shalt appoynte vnto the
Lorde all that openeth the matrice, and all the
firstborne among the beestes which thou haft
yf they be males. And all the firstborne of the
asses, thou shalt redeme with a shepe: yf thou re
deme him not, then breake hys necke. But all
the firstborne amongethi chilidren shalt thou
bye out.

And when thi sonne axeth the in tyme to co
Teach you me saynge: what is this? thou shalt saye vnto
thy chilidren, him: with a mightie hande the Lorde brough
te us out of Egypce, out of the houſſe of bon
dage

XIII. Chaptre. Fo. XXII.

dage. And when Pharao was looth to lete us
go, the Lorde slewe all the firstborne in the
lande of Egypce: as well the firstborne of men
as of beastes. And therfore I sacrifice vnto the
Lorde all the males that open the matrice, but
all the firstborne of my chilidren I must rede
me. And this shall be as a token in thine han
de, and as a thinge hanged vpp betwene thine
eyes: because the Lorde broughte us out of
Egypce with a mightie hande.

When Pharao had let the people goo, God
caried them not thorow the londe of the Phi
listines, though it were a nyne waye. For God
sayde: the people myghte happily repente when
they se warre, and so turne agayne to Egypce:
therfore God led the aboute thorow the wyl
dernes that bordreth on the redd see. The
chilidren of Israel went harnessed out of the la
nde of Egypce. And Moses toke the bones of
Joseph with him: for he made the chilidren of
Israel swere saynge: God will surely vysit you,
take my bonys the fore away hence with you,

And they toke their iorney from Suchoth:
and pitched their tentes in Etham in the edge
of the wyldernes. And the Lorde went befo
re them by daye in a piler of a cloude to lede
them the waye: and by nyghte in a piler of fyre
to geue the lighte, that they myghte goo both
by day and

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by day and nyghte. And the piler of the cloude
neuer departed by daye nor the piler of fyre by
nyghte out of the peoples sighte.

I he. xiij. Chapter.

THAN the Lorde spake vnto Moses sayn
ge: byd the chil dern of Israel that they
turne and pytch their tentes before the entrynge
of Hiroth betwene Migdole and the se to
ward Baal zephon:even before that shall ye
pytch upon the see. For Pharaos will sayc of the
chil dern of Israel:they are tagled in the lōd the
wildernehesse hath shott the in. And I will hardē
his harte, that he shall folowe after the, that I
maye gett me honoure vppō Pharaos and vppō
all his hoste, that the Egypciās maye knowe
that I am the Lorde. And they dyd euen so.

And whē it was tolde the kynge of Egypce
that the people fled, thā Pharaos harte and all
his seruantes turned unto the people and sayde
why haue we this done, that we haue let Israel
go out of oure seruyce? and he made redie his
charettes and toke his people with hym and toke
viij hundred chosen charrettes and all the charrettes
of Egypce and capaynes vppō all his peo-
ple. For the Lorde hardened the harte of Pha-
rao kynge of Egypce, that he folowed after the
chil dern of Israel which for all that went ouer
thorow an hyc hāde. And the Egypciās folo-
wed

XIII. Chapre. Fo. XXV.

wed after the and ouertoke the whare they pit-
ched by the see, with all the horses and charret-
tes of Pharaos and with his horsemē and his ho-
ste:euē fast by the entrynge of Hiroth before
Baal Zephon. And Pharaos drewe nye, and whē
the chil dern of Isreal lyft vp their eyes and sa-
we how the Egypciās folowed after the, they
were sore a fraide and cried out vnto the Lorde

Thā sayde they vnto Moses: were there no
graues for us in Egypce, but thou must bringe
us awaye for to dye in the wyldernesse? wher-
fore hast thou serued us thus, for to carie us
out of Egypce? Dyd not we tell the this in Eg-
ypce saynge, let us be in rest and serue the Eg-
ypciās? For it had bene better for us to haue
serued the Egypciās, than for to dye in the
wildernehesse. And Moses sayde vnto the peo-
ple: feare ye not but stonde still and beholde
how the Lorde shall saue you this daye: For as
ye se the Egypciās this daye, shall ye see them
nomore for euer till the worldes ende. The
Lorde shall fighte for you and ye shall holde
yours peace.

The Lorde sayde vnto Moses: wherfore
criest thou vnto me? speake vnto the chil dern
of Israel that they goo forwarde. But liste
thou vp thi rodd and stretch out thi hande
ouer the see and deuyde it a sondre, that the

*

XIII. Chapte.

the chldern of Israel may goo on drye grounde thorow the myddes thereof. And beholde I will harden the hertes of the Egypciens that they maye folowe you. And I will gett me honure vpon Pharao and vpon all his hoste, vpon his charettes and vpon his horse me. And the Egypciens shall knowe that I am the Lord whan I haue gotten me honure vpon Pharao vpon his charettes and vpon his horsemen.

And the angell of God which went before the hoste of Israel, remoued and went behinde them. And the cloudepiler that was before them remoued and stode behinde them and wete betweene the hoste of the Egypciens and the hoste of Israel. Yt was a darke clowde, and gaue lichte by nyghte: so that all the nyghte long the one couete not come at the other.

when now Moses stretched forth his honde over the see, the Lorde caried awaye the see with a stronge east wynde that blewe all nyghte, and made the see drie londe and the wafer deuyded it silfe. And the chldern of Israel went in thorow the myddes of the see vpon the drie grounde. And the water was a walle vnto them, both on their righthande and on the ir lefste hande. And the Egypciens followed and went in after them to the myddes of the see, with all Pharaos horses, and his charettes and his horse

XIII. Chapter. Fo. XXVI

his horsemen.

And in the mornynge watch, the Lorde loked onto the hoste of the Egypciens out of the fyery and clowdie piler, and troubled their hoste and sinote of their charett wheles and cast them doun to the grounde. Than sayde the Egypciens: Let vs flee from Israel, for the Lorde fygghteth for them agaynst vs. Than sayde the Lorde vnto Moses: stretch out thine hand ouer the see, that the water maye come agayne vpon the Egypciens vpon their charettes and horsemen.

Than stretched forth Moses his hande ouer the see, and it came agayne to his course erly in the mornig, and the Egypciens feld agaynst it. Thus the Lorde ouerthrew the Egypciens, in the middest of the see, and the water returned and couered the charettes and the housemen: so that of all the hoste of Pharao that came in to the see after them, there remayned not one. But the children of Israel went vpon drie londe in the myddes of the see, and the water was a walle vnto them: both on the righte hande of them and also on the lefste.

Thus the Lorde deluyered Israel the selfe same daye out of the honde of the Egypciens, and Israell sawe the Egypciens deade vpon the see syde. And whan Israel sawe that myghtye

10 i hande

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hande which the Lorde had shewed vppō the Egyprians, they feared the Lorde: and beleued both the Lorde and also his seruaunte Moses

¶ The xv. Chapter.

Then Moses and the chilidren off Israel sange this songe vnto the Lord ad saide Let vs syng vnto the Lorde, for he is become glorious, the horse and him that rode vpon him hath he ouerthrowne in the see.

The Lorde is my strength ad my songe, ad is become my saluation.

He is my God and I will glorifis him, he is my fathers God and I will lifte him vp an hie

The Lorde is a mā off warre, Ichouah ys his name: Pharaos charettes ad his hoste hath he cast in to the see.

His iolye captaynes are drowned in the reed see, the depe waters haue couered them: thei soncke to the botome as a stome.

Thine hande Lorde is glorious in power, thine hād Lord hath all to dashed the enemye.

And with thy great glorie thou hast destroyed thine aduersaries, thou sentest forth thy wrath ad it consumed them: euē as stobell.

With the breth off thine anger the water gathered together and the fodes stode syll as a rocke ad the depe water congeled together in the myddest off the see.

The

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The enymye sayde, I will folowe and ouer take thē ad will deuyde the spoyle: I will satysfie my lust upon thē: I will drawe my swerde and myne hande shall destroye them.

Thou bluest with thy breth ad the see couered thē, and they sanke as leed in the myghtye waters. ¶ who is like vnto the o Lord amōge goddes: who is like the so glorious in holynes feerfull, laudable ad that shewest wondres?

Thou stretchedest out thy righte hande. ad the erth swalowed them.

And thou cariedest with thy mercie this peopple which thou deliueredest, ad broughtest the with thy strength vnto thy holie habitacion.

The nations herde ad were afayde, pāges came vpon the Philistines.

Thā the dukes of the Edomites were amased, ad trēblinge came vpon the myghties off the Moabites, and all the inhabitors of Canāā waxed fayne herted.

Let feare and dreade fall upon thē thorow the greatnesse off thyne arme, and let them be as syll as a stome, while thy people passe thorow o Lorde while the people passe thorow, which thou hast gotten.

Bryngē them in and plante them in the mountayns of thine enheritaūce, the place Lorde whyche thou hast made for the to dwelde in

D ij. the

XV. Chaptre.

the sanctuarey Lor de which thy handes haue
prepared.

The Lorde raygne euer and alwaye.

For Pharaō wēt in an horsebacke wyt his
charrettes and horsemen in to the see , and the
Lorde broughte the watters of the see apō thē.
And the childern of Israell went on drie lande
thorow the myddest of the see.

And mir Iam a prophetisse the sister of A
ron toke a tymbrell in hir hande , and all the
wemen came out after her with tymbrells in a
daunce. And mir Iam sange before them : syng
ye unto the Lorde , for he is become glorious
in deade: the horse and his ryder hath he ouer
thowene in the see.

Moses broughte Israell from the redd see, ad
they went out in to the wildernesse of Sur.
And they went thre dayes longe in the wilder
nesse ad coude finde no water. At the last they
came to Mara: but they coude not drynke off
the watters for bitternesse, for they were bitter.
therfore the name of the place was called Ma
ra. Then the people murmured agaynst Moses
saynge: what shall we drinke? And Moses cri
ed unto the Lorde and he shewd him a tre
and he cast it in to the water , and they waxed
sweete.

There he made them an ordinaunce and
lawe,

XVI. Chaptre. Fo. XXVIII

lawe, and there he tempted them and saide: Yf
ye will herken vnto the voyce of the Lord you
re God, and will do that which is righte in his
sight and will geue an eare vnto his cōmaud
mentes, and kepe all his ordinaunces: thā will
I put none of this diseases apon the whiche I
brought vpon the Egypciās: for I am the Lor
de thy surgione.

¶ The xvij. Chapter.

And they came to Elim where were xij
welles of water and lxx. date trees, and
they pitched there by the water. And they toke
their yourney frō Elim, and all the hole cōpa
nye of the childern of Israell came to the wil
dernesse of Sin, which lieth betwene Elim ad
Sinai: the xv. daye of the seconde moneth af
ter that they were come out of the lande of E
gypte. And the hole multitude of the childern
of Israell murmured agaynst Moyses ad Aarō
in the wildernesse and sayde vnto them: wold
to God we had dyed by the hande of the Lor
de in the lande of Egypce, when we satt by the
fleſh pottes and ate bred oure belies full for
ye haue broughte vs out in to this wildernesse
to kyll this hole multitude for honger.

Than sayde the Lorde vnto Moses: behol
de, I will rayne bred frō heauē downe to you,
ad let the people goo out ad gather daye by da
ye, that

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ye, that I maye proue thē whether they wil walke in my lawe or no. The. vi. daye let thē prepa-re that which they will brīge in, ad let it be twi-
se as moch as they gather in dayly. And Mo-
ses ad Aarō sayde vnto all the childe-re of Isra-
el: at euē he shall knowe that it is the Lorde,
which broughte you out of the lāde of Egyp-te
ad in the mornynge ye shall se the glorie of the
Lorde: because he hath herde youre grudgi-
ges agaynst the Lorde: for what are we that ye
shuld murmur against vs. And moreouer spa-
ke Moses. At euē the Lorde will geue you fle-
sh to eate ad in the mornynge bred ynoch. be-
cause the Lord hath herde youre murmur whi-
che ye murmur agaynst hi: for what ar we: you
re murmurynge is not agaynst vs, but agaynst
the Lorde.

And Moses spake vnto Aarō: Say vnto all
the cōpanye of the childe-re of Israel, come for-
eth before the Lorde, for he hath herde youre
grudgiges. And as Aarō spake vnto the hole
multitude of the childe-re of Israel, they loked
toward the wilderess. ad beholde, the glorie
of the Lord apeared i a cloode. And the Lor-
de spake vnto Moses sayng: I haue herde the
murmuring of the childe-re of Israel, tell thē ther-
fore ad saye that at euē they shall eate flesh, ad
the morninge they shall be filled with bred. ad
ye shall

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ye shall knowe that I am the Lorde youre god
And at euē the quayle s came ad couered the
groude where they laye. And in the mornynge
the dewe laye rounde aboue the hoste. And
whē the dewe was fallē: behold, it laye apō the
grounde in the wildernesse, small ad rounde ad
thyn as the hore frost on the groude. when the
childe-re of Israel sawe it, they layde one to ano-
ther: what is this? for they wist not what it was
And Moses sayde: this is the breed which the
Lorde hath geue you to eate. This is the thin-
ge which the Lord hath cōmaūded, that ye ga-
ther every mā ynoch for hi to eate: a gomer
full for a mā acordige to the nōbre off you, ad
gather every mā for thē which are in his tente.

And the childern of Israel dyd euē so, ad
gathered some more some lesse, and dyd mete
it with a gomer. And vnto him that had gā
thered moch remayned nothinge ouer, ad vnto
hi that had gathered litle was there no lace-
ke: but every mā had gathered sufficiēt for his
eatinge. And Moses sayde vnto them. Se that
no mā let oughte remayne of it tyll the mornin-
ge. Notwithstandinge they harkened not vnto
Moses: but some of thē leste of it vntyll the
mornynge, and it waxte full of wormes ad stak-
ke and Moses was angric wyt them.

And they gathered it all morniges: cuery mā
as moch

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as moch as suffised for his eatinge, for as sone as the hete of the sonne came it moulte. And the. viij. daye they gathered twise so moch bred: ij. gomers for one mā, ad the ruelars of the multitude came ad tolde Moses. And he sayde vnto thē, this is that which the Lorde hath sayde tomorrow is the Sabbath of the holie rest of thē. Lorde: bake that which ye will bake ad leyn the at ye will seth, ad that which remayneth lay vp for you ad kepe it till the mornynge. An they layde it vp till the mornynge as Moses bade ad it stāke not nether was there any wormes therin. And Moses sayde: that eate this daye: for to daye ye it is the Lordes Sabbath: to daye ye shall adde none in the feld, Sixte dayes ye shall gather it, for the. viij. is the sabbath: there shal be none there in.

Notwithstandinge there went out of the peopple in the seuenth daye for to gather: but they founde none. Thē the Lorde sayde vnto Moses: how longe shall it be, yer ye will kepe my comauandmētes ad lawes? Se because the Lorde hath geue you a Sabbath, therfor he geueth you the. viij. daye bred for. ij. dayes. Byde therfore euery mā at home, ad let no mā go out of his place the seuenth daye. And the people rested the seuenth daye. And the houſſe of Israel cal led it Man, And it was lyke vnto Coriander ſeeds.

XVII. Chaptre. Fo. XXX

seed and white, and the taste of it was lyke vnto wafers made with honye.

And Moses sayde: this is that which the Reliques ou-
ght to be but
a remembraunce only. Lorde comauandeth: fyll a Gomor of it, that it maye be kepte for your chilđern after you: unce only. that they maye ſe the bred wherewith he feedd you in wyl:derneſſe, when he had broughte you out of the lande of Egipce. And Moses ſpake vnto Aaron: take a crufe and put a Gomer full of man therin, and laye it vppe before the Lorde to be kepte for your chilđern after you as the Lorde comauanded Moses. And Aaron layed it vppe before the testimonye thereto be kepte.

And the chilđern of Israel ate man. xl. yere untill they came vnto a lande inhabited. And ſo they ate Man, euen untill they came vnto the bordres of the lāde of Canaan, And a Go mer is the tenth parte of an E:pha.

The. xvij. Chapter.

A Nd all the compayne of the chilđern of Israel went on their tourneys from the wilderneſſe of Sin at the comauandment of the Lorde, and pitched in Raphidim: where was no water for the people to drynke. And the people chode with Moses and ſayde: geue us water to drynke. And Moses ſayde vnto them: why chyde ye with me, and wherfore do ye tempte

*

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* ye tempte the Lorde? There the people thristed for water, and murmured agenſt Moses and ſayde: wherfore haſt thou broughte us out of Egipte, to kyll us and oure chilđern and oure catell with thyrſte?

And Moses cried vnto the Lorde ſaynge w̄ hat ſhal I do vnto this people? they be almoſt redye to ſtone me. And the Lorde ſayde vnto Moses: goo before the people, and take with the of the elders of Iſrael: and thi rod wherwith thou ſmoteſt the riuer, take in thine hande and goo. Beholde, I will ſtonde there before the vpon a rocke in Horcb: and thou ſhalt ſmyte the rocke, and there ſhall come water out there of, that the people maye drynke. And Moses dyd euē ſo before the elders of Iſrael. And he called the name of the place: Maſſa and Meriba: because of the chidynge of the chilđern of Iſrael, and because they tempteſt the Lorde ſaynge: ys the Lorde amonſe us or not?

Then came Amalech and foughte with Iſrael in Raphidim. And Moses ſayde vnto Iosua: chose out men and goo fighte with Amalech. To morrow I will ſtonde on the toppe of the hyll and the rodd of God in myne hande. And Iosua dyd as Moses bade him, and foughte with the Amalechites. And Moses, Aaron

XVIII. Chaptre. Fo. XXXI

ron and Hur went vpto the toppe of the hyll. And when Moses helde vp his hande, Iſrael had the better. And when he late his hande doune, Amalech had the better.

when Moses handes were weery, they tolke a ſtone and put it vnder him, and he ſatt cloune there on. And Aaron and Hur ſtayed vpp his handes the one on the one ſyde and the other on the other ſyde. And his handes were ſteddie vntill the ſonne was doune. And Iosua diſcomfeted Amalech and his people with the edge of his ſwerde.

And the Lorde ſayde vnto Moses: write this for a remembraunce in a boke and tell it vnto Iosua, for I will put out the remembraunce of Amalech from vnder heauen. And Moses made an alter and called the name of it Ichouah Nissi, for he ſayde: the hande is on the ſeate of the Lorde, that the Lorde will haue warre with Amalech thorow out all gene^{rationis} Ichouah Nissi the Lorde is he that exalteth

The xviiiij. Chapter.

IEthro the preſt of Madian Moses father in lawe herde of all that God had done vnto Moses and to Iſrael his people, how that the Lorde had broughte Iſrael out of Egipte. And he tolke Ziphora Moses wyfe, after

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after she was sente backe, and hir ij. sonnes, of which the one was called Gersom, for he sayde: I haue bene an alien in a straunge lande. And the other was called Eliesar: for the God of my father was myne helpe and delyuering me from the swerde of Pharao.

And Iethro Moses father in lawe came wyth his two sonnes and his wife vnto Moses in to the wildernes: where he had pitched his tente by the mounte of God. And he sent word to Moses: I thi father in law Iethro am come to the, and thi wyfe also, and hir two sonnes with her. And Moses went out to mete his father in lawe and dyd obeyssance and kyssed him, and they saluted ech other and came in to the tente.

And Moses tolde his father in lawe all that the Lorde had done vnto Pharao and to the Egyprians for Israels sake, and all the trauayle that had happened them by the waye, and how the Lorde had delyuering them. And Iethro reioiced ouer all the good which the Lorde had done to Israel, and because he had delyuering them out of the hande of the Egyprians. And Iethro sayde: blessed be the Lorde which hath delyuering you out of the hande of the Egyprians and out of the hande of Pharao, which hath delyuering his people from vnder the power of the Egyp-

XVIII. Chaptre Fo. XXXI

the Egyprians. Now I knowe that the Lorde is greater thē all goddes, for because that they dealte proudly with them. And Iethro Moses father in lawe offred burntoffrynges and sacrificeys vnto God. And Aaron and all the clero of Israel came to eate bred with Moses father in lawe before God.

And it chaunched on the morow, that Moses satt to iudge the people, and the people stode aboute Moses from mornyng vnto euening, when his father in lawe sawe all that he dyd on to the people, he sayde: what is this that thou doest vnto the people? why syttest thou thi self and lettest all the people stonde aboute the frō mornyng vnto euening? And Moses sayde vnto his father in lawe: because the people came vnto me to seke councell of God. For whē they haue a matter, they come vnto me, and I must iudge betwene every man and his neybour, and must shewe them the ordinances of God and his lawes.

And his father in lawe sayde vnto him: it is not well that thou dost. Thou doest vnewyfely and also this people that is with the: because the thinge is to grecens for the, and thou art not able to do it thi selfe alone. But heare my royce, and I w̄ill geue the councell, and God shalbe with the. Be thou vnto the people to Godwar.

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Godwarde, and brynge the causes vnto God and prouide them ordinances and lawes, and shewe them the waye wherin they must walke and the werkies that they must doo.

Morouer seke out amoung all the people,
One prela- men of actiuite * which feare God and men
tes neither fea that are true ad hate covetuousnes: and make
re God, for them heedes ouer the people, captaynes ouer
nothis vvor thousandes, ouer hundredes, ouer fyftee, and
de truelynes are tell cove ouer ten. And let them judge the people at all
touer the Iu- seasons: Yf there beany greate matter, let them
das: for they haue recea brynge that vnto the, and let them judge all
med of the de vall the byng small causes them selues, and ease thi selfe, ad
domes of the let them here with the. Yf thou shalt doo this
erth and the thinge, then thou shalt be able to endure that
erth refusid which God chargeth the with all, and all this
Matthe 14: people shall goo to their places quietly.

And Moses herde the roye of his father in lawe, and clyd all that he had sayde, and chose actiuite men out of all Israel and made them heedes ouer the people, captaynes ouer thousandes, ouer hundredes, ouer fyftee and ouer ten. And they judged the people at all seasons, and broughte the hardle causes vnto Moses: and judged all small maters them selues. And thi Moses let his father in lawe departe, and he went in to his awne londe.

The xix. Chapter.

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THe thyrde moneth after the chilidren of Israel were gone out of Egypce: the same daye they came in to the wildernesse of Sinai. For they were departed from Raphidim, and were come to the deserte of Sinay and had pitched their tentes in the wildernesse. And there Israel pitched before the monte. And Moses went upp vnto God.

And the Lorde called to him out of the mountayne saynge: thus saye vnto the houle of Iacob and tell the chilidren of Israel, ye haue sene what I dyd vnto the Egypians and how I toke you upp apon Egles wynnes, and haue broughte you vnto my selfe. Now therfore yf ye will heare my voyce and kepe myne appoyntment: ye shall be myne awne aboue all nations, for all the erth is myne. Ye shall be vnto me a kyngdomme of preastes and holie people: these are the wordes which thou shalt saye vnto the chilidren of Israel.

And Moses came and called for the elders of Israel, and layde before them all these wordes which the Lorde had commaunded him. And the people answereid all together and sayde: All that the Lorde hath sayde, we will doo. And Moses brough to the wordes of the people vnto the Lorde.

And

XIX. Chapter.

And the Lorde sayde vnto Moses: Loo, I will come vnto the in a thicke clowde, that the people maye heare when I talke wth the and also beleue the for euer. And Moses shewed the wordes of the people vnto the Lorde

And the Lorde sayde vnto Moses: Go vnto the people and sanctifie them to daye and tomorrow, and let them wash their clothes: that they maye be redic agaynst the thyrde daye. For the thyrde daye the Lorde will come cloune in the sighte of all the people vpon mounte Sinai. And sett markes rounde aboue the people and saye: beware that ye go not vp in to the mounte and that ye twyche not the bordres of it, for whosoeuer twicheth the mounte, shall surely dye. There shall not an hande twyche it, but that he shall ether be stoned or els shot thow: whether it be beest or man, it shall not lyue, when the horne bloweth: than let the come vp in to the mounten

And Moses went cloune from the mounte vnto the people and sanctified them, and they wasshed their clothes: And he sayde vnto the people: be redic agenst the thirde daye, and se that ye come not at youre wiues. And the thirde daye in the mornynge there was thunders, and lightenyng and a thicke clowde aboue the mounte, and the voyce of the horne waxed exceedinge

XIX. Chapter. Fo. XXXIII.

eadyng clowde, and all the people that was in the hoste was afraide. And Moses brought the people out of the tētes to mete with God. and they stode vnder the hyll.

And mounte Sinai was all togither on a smoke: because the Lorde descended cloune vpon it in fyre. And the smoke therof ascēded vp, as it had bene the smoke of a kylle, and all the mounte was exceedinge fearfull. And the voyce of the horne blew and waxed lowder, and lowder. Moses spake, and God answered him that with a voyce. And the Lord came downe vpon mounte Sinai: even in the toppe of the hyll, and called Moses vp in to the toppe of the hyll. And Moses went vppe.

And the Lorde sayde vnto Moses: go cloune and charge the people that they prease not vp vnto the Lorde for to se him, and so many off the periss. And let the preastes also which come to the Lordes presence, sanctifie them selues: lest the Lorde smyte them. Then Moses sayde vnto the Lorde: the people can not come vp in to mounte Sinai, for thou chargedest us sayng: sett markes aboue the hyll and sanctifie it.

And the Lorde sayde vnto him: awaye, and get the cloune: and come vp hōth thou and Airon with the. But let not the preastes and the

E i pco

XX.Chapre.

people presume for to come vp vnto the Lorde: leſt he ſmyte them. And Moſes w^t doun vnto the people and tolde them.

¶ The. xx. Chapter.

And God ſpake all theſe wordes **Ad ſa de**: I am the Lorde thy God, which haue brought the out of the londe of Egypce **Ad out of the house of bondage**. Thou ſhalt haue none other goddes in my lyght.

Thou ſhalt make the no grauen ymage, neither any ſymilitude that is in heauen aboue, or in the erth beneth, or in the water that is beneth the erth. Se that thou neither boore thy ſylf vnto them neither ſerue them: for I the Lorde thy God, am a geloue God, and viſet the ſynne of the fathers vppon the childeſt vnto the third and fourth generacion of the that haue me: and yet ſhewe mercie vnto thouſandes amouge them that loue me and kepe my comauendmentes.

Thou ſhalt not take the name of the Lorde thy God in vayne, for the Lord wil not holde him gittelſſe that taketh his name in vayne.

Remember the Sabbath daye that thou ſainteſſe it. Siue dayes mayſt thou laboure **Ad do al** that thou haſt to doo: but the ſeuenth daye is the Sabbath of the Lorde thy God, in it thou ſhalt

XX.Chapre. Fo. XXXV.

ſhalt do no maner worke: neither thou nor thy ſonne, nor thy daughter, neither thy manservaunte nor thy maydeſſeruaunte, neither thy catell neither yet the ſtranger that is within thi gates For in ſiue dayes the Lorde made both heauen and erth and the ſee and all that in thiſt is and reſted the ſeuenth daye: wherfore the Lorde bleſſed the Sabbath daye and halowed it.

Honoure thy father **Ad thy mother**, that thy dayes may be lōge in the lōde which the Lorde thy God geueth the.

Thou ſhalt not kyll.

Thou ſhalt not breake wedlocke.

Thou ſhalt not ſteale:

Thou ſhalt here no falſe wiþeſſe agēſt thy neigboure

Thou ſhalt not couet thy neigbours houſe: neither ſhalt couet thy neigbours wiſe, his maſſeruaunte, his mayde, his oxe, his aſſe or oughe that is his.

And all the people ſaw the thunder **Ad the** lighteninge and the noyſe of the horne, **Ad ho** we the mountayne ſmoked. And whē the peo ple ſaw it, they remoued, **Ad ſtoode a ferre of** ad ſaide vnto Moſes: talke thou with vs and we wil heare: but let not god talke with vs, leſt we die. And Moſes ſayde vnto the people ſear te not, for God is come to proue you, and

E iſ that

the lawe
caufeth vnde
th ad makeſt
a maſſe from
God: but the
Gospel dra
vveſt ad ma
keth a maſſe
de to come
vnto God.

XXI. Chapre.

that his feare maye be amonge you that ye synne not.

And the people stode aferre of, and Moses went in to the thicke clowde where God was. And the Lorde sayde vnto Moses: thus thou shalt saye vnto the childdern of Israel: Ye haue sene how that I haue talked with you from out of heauen. Ye shal not make therfore with me goddes of syluer nor goddes of golde: in no wyse shall ye do it. An alter of erth thou shalt make vnto me and there on offer thy burntoffe ringes and thy peaceoffringes, and thy shepe and thine oxen. And in all places where I shall put the remembraunce of my name, thither I will come vnto the and blesse the.

But and yf thou wylt make me an alter off stone, se thou make it not of herwed stone, for yf thou lyfte vp thy tole vpon it, thou shalt pollute it. Moreouer thou shalt not goo vp wth steppes vnto myne alter, that thy nakednesse be not shewed there on.

The. xxij. Chapter.

LAWES
BONDAGES
These are the lawes which thou shalt set before the. Yf thou byc a seruaunte that is an hebrue, sixte yeres he shall serue, and the seuenthe he shall goo out fre paynge nothinge. Yf he came alone, he shall goo out alone: Yf he came maried, his wife shall goo out with hi.

XXI. Chapre. Fo. XXAV.

And yf his master haue geuen him a wife and she haue borne him sonnes or daughters: then the wife and hir childdern shalbe hir masters and he shall goo out alone. But and yf the seruaunte saye I loue my master and my wife and my children, I will not goo out fre. Then let his master bringe him vnto the Goddes and set him to the doore or the dorepost, and bore his Goddes are the judges vvhiche are in gods stede.

earre thorow with a naule, and let him be his seruaunte for euer.

Yf a man sell his daughter to be a seruaunte: she shall not goo out as the men seruauntes doo. Yf she please not hir master, so that he hath geuen her to no man to wife, then shal he let her goo fre: to sell her vnto a straunge nacion shal he haue no power, because he despised her. Yf he haue promyced her vnto his sonne to wife, he shal deale with her as men do with their daughters. Yf he take him another wife, yethir fode, rayment and dutie off mariage shal he not mynisse. Yf he do not these thre vnto her, then shall she goo out fre and paye no money.

Mother
He that smygeth a man that he dye, shalbe slayne for it. Yf a man laye not awayte but God delyuer him in to his hande, then I wyll poynte the a place wherether he shall fle. Yf a man come presumptuously vpon his neyghboure and flee

XXI. Chaptre.

But the pope
faulth come to
wynce altare.
slee him with gile, thou shall take him fro my
ne alter that he dye. And he that smythe his fa
ther or his mother, shall dye for it.

He that stealeth a man ad selleth him (yf it be
proued vpon hym) shall be slayne for it. And
he that curseth his father or mother, shall be
put to deth for it. Yf men stryue together and
one smythe another with a stome or with his fy
ste, so that he dye not, but lyeth in bedd: yf he
ryse agayne and walke without vpon his staffe
then shall he that smote hi goo quyte: saue on
ly he shal bere his charges whyle he laye in bed
and paye for his healinge.

Yf a man smythe his seruaunte or his mayde
with a staffe that they dye vnder his hande, it
shalbe auenged. But ad yf they contynue a da
ye or treo, it shall not be auenged for they are
his money.

when men stryue and smythe a woman with
childe so that hir frute departe from her and
yet no myffortune foloweth: then shall he be
mersed, accordyng as th. womans husbonde
will laye to his charge, and he shall paye as the
dayesmen appoynte him. But and yf any myff
fortune folowe, then shall he paye lyfe for lyfe,
eye for eye, tooth for tooth, hande for hande, foo
te for fote, burnyng for burnyng, wondre for
wondre.

XXI. Chaptre. Fo. XXXVII.

wonde and strype for strype.

Yf a man smythe his seruaunte or his mayde
in the eye and put it out, he shall let the goo
fre for the eyes sake. Also yf he smythe out hys
seruauntes or his maydes tooth, he shall let the
go out fre for the tothes sake.

Yf an oxe gore a man or a woman that
they dye, then the oxe shalbe stoned, and hys
flesh shall not be eaten: and his master shall go
quyte.

Yf the oxe were wont to runne at men in
tyme past and it hath bene tolde his master,
and he hath not kepte him, but that he hath
kyld a man or a woman: then the oxe shal
be stoned and hys master shall dye also.

Yf he be sett to a summe off money, then he
shall geue for the delyueraunce off his lyfe,
acordyng to all that is put vnto him.

And whether he hath gored a sonne or a do
ughter, he shalbe serued after the same maner
But yf it be a seruaunt or a mayde that the oxe
hath gored, then he shall geue vnto their ma
ster the summe of. xxx sicles, ad the oxe shall
be stoned.

Yf a man open a well or dygge a pytt and
couver it not, but that an oxe or an asse fall
theryn / the owner off the pytte shall ma
ke it good

God so ab
horreth mur
ther, that the
vnireasonab
bestes must
dye therfore,
and there fles
sh cast away

XXII. Chaptre.

ke it good and geue money vnto their master,
and the dead beest shalbe his.

Yf one mans oxe hurte anotheris that he
dye : then they shall sell the lyue oxe and deu-
de the money, and the deed oxe also they shall
deuude. But and yf it be knowene that the oxe
hath vsed to puffe in tymes past, then because
his master hath not kepte hi, he shall paye oxe
for oxe, and the deed shalbe his awne.

¶ The xxij. Chapter

Thefe.

Yf a man steake an oxe or shepe ad kylle
it or selle it, he shall restore. v. oxen for
an oxe, and. iiii. shepe for a shepe.

Yf a thefe be founde breakyng vpp ad be-
smytten that he dye, there shall no bloude be
shed for him: excepte the sonne be vpp when
he is founde, then there shalbe bloude shed for
him,

A thefe shall make restituycion : Yf he haue
not wherewith, he shalbe sold for his thefe.
Yf the thefe be founde in his hande alyue
(whether it be oxe, asse or shepe) he shall re-
store double.

Yf a man do hurte felde or vneyarde,
so that he put in his beest to fede in another
mans felde: oft the best off hys owne felde,
and

XXII. Chaptre. FoXXXVII.

and of the best of his awne vneyarde, shall
he make restituycion.

Yf fyre breake out and catch in the thor-
nes, so that the stoukes of corne or the stodyn-
ge corne or felde be consumed therwith: he
that kynled the fyre shall make restituycion.

Yf a man delyuer his neghbour money or
stuffe to kepe, and it be stolen out of his hou-
sse: Yf the thefe be founde, he shal paye double
Yf the thefe be not founde, then the goodmā
of the housse shalbe brought vnto the god-
des and swere, whether he haue put his hande
vnto his neghbours good.

And in all maner of trespass, whether it
be oxe, asse, shepe, rayment or ony maner lost
thyng which another chalēgeth to be his, the
caule of both parties shall come before the
goddess. And whom the goddess condēne: the
same shall paye double vnto his neghbour.

Yf a man delyuer vnto his neghbour to
kepe, asse, oxe, shepe or what souer heest it be
and it dye or be hurte or dryuen awaie and no
man se it: then shall an othe of the Lorde goo
betweene them, whether he haue put his han-
de vnto his neghbours good, and the owner
of it shall take the othe, and the other shall not
make it good: Yf it be stolen from him, then
he shall make restitucion vnto the owner: Yf
it be

XXII. Chaptre.

if be tornē with wylde beestes, thē let him brin
ge recorde of the teerynge: and he shall not
make it good,

when a man boroweth oughte of his negh
bour yf it be hurte or els dye, and yf the owner
therof be not by, he shall make it good: Yf the
owner there of be by, he shall not make it
good namely yf it be an hyred thinge ad came
for hyre.

Yf a man begyle a mayde that is not betrou
shed and ly with her, he shall endote her and
take her to his wife: Yf hir father refuse to ge
ue her vnto him, he shall paye money acordyn
ge to the dowrie of virgins.

Thou shalt not sustre a witch to lyue, who
soeuer lyeth with a beest, shalbe slayne for it.
He that offreth vnto ony goddes sauē vnto
the Lorde only, let him dye without redemp
tion vexe not a straunger nether oppresse him
for ye were straungers in the londe of E
gipte.

Ye shall trouble no wedowe nor fatherto
sse childe: * Yf ye shall trouble thē: they shall
crye vnto me, ad I wyll surely heare their crye
and then will my wrath waxe hooche and I
will kyll you with swerde, and youre wyues
shalbe wedowes and youre childdern fatherto
sse.

vvches

Let all op
piellars of
the fore take
hede to this
texte.

Yf

XXIII. Chaptre. FoXXXVIII.

Yf thou lende money to ani of my people ^{Lend}
that is poore by the, thou shalt not be as an v
surer vnto him, nether shalt oppresse him with
vserye.

Yf thou take thi neigbours raymet to pled ^{Plegge}
ge, se that thou delyuer it vnto him agayne by
that the sonne goo doun. For that is his co
uerlet only: euē the rayment for his skynne w
herin he sleepeth: or els he will crye vnto me ad
I will heare him, for I am mercifull.

Thou shalt not rayle vppon the goddes, ne
ther curse the ruelar of thi people. ^{Goddes.}

Thy frutes (whether they be drye or moyst)
se thou kepe not backe. Thi firsborne sonne
thou shalt geue me: likewise shalt thou doo of
thine oxen and of thy shepe. Seuen dayes it
shall be with the dame, and the. viij. daye thou
shalt geue it me.

Ye shalbe holte people onto me, and ther
fore shall ye eate no flesh that is tornē of beo
stes in the feld. But shall cast it to dogges.

The. xxiiij. Chapter.

THou shalt not accepte a vayne tale, ne
ther shalt put thine hande with the wiⁿneke.
ked to be an unrightous witnesse:

Thou shalt not folowe a multitude to
do euell: nether answere in a mat^r of plee
that thou woldest to folow many turne a syde.
from

XXIII. Chaptre.

from the trueth, nether shalt thou paynte a por-
re mans cause.

whē thou metest thine enimies oxe or asse
goyng a straye, thou shalt bryngē thē to him
agayne.

Yf thou se thine enimies asse synke vnder
his burthen, thou shalt not passe by and let
him alone: but shalthele him to lyfte him vp
agayne.

Thou shalt not hynder the righte of the
poore that are amonge you in their sute.

Kepe the ferre from a false mater, and the
Innocent and righteous se thou sley not, for I
will not iustifye the wicked.

Thou shalt take no giftes, for giftes blyn-
de the seyngē and peruerte the wordes of the
righteous.

Thou shalt not oppresse a straunger, for I
knowe the herte of straunger, becaule ye were
straungers in Egypce.

Sixe yeres thou shalt sowē thi londe ad ga-
ther in the frutes theroff: and the seuenthe yere
thou shalt let it rest and lye styll, that the po-
re of thi people maye eate, and what they lea-
ue, the beestes of the felde shall eate: In like
maner thou shalt do with thi vyneyarde ad thi
ne olyue trees.

Sixe dayes thou shalt do thi worke ad the
seuenthe

Gyfes.

Straunger.

XXIII. Chaptre. Fo. XXXIX

seuenthe daye thou shalt kepe holie daye, that
thyne oxe and thine asse maye rest ad the son-
ne of thi mayde and the straunger maye be re-
fresched.

And in all things that I haue sayde vnto
you be circumspecte.

And make no rehersall of the names of
straunge goddes, nether let any man heare the
out of your mouthes.

Thre feastes thou shalthe holde vnto me in
a yere. I thou shalt kepe the feast of sweet bred
that thou eate vnleuend bred. viij. dayes lōge
as I comauanded the in the tyme appoynted
of the moneth of Abib, for in that moneth
thou camest out of Egypce: ad se that noman
appeare before me empic. And the feast of
Heruest, when thou reapest the firsfrutes of
thy laboures which thou hast sowne in the fel-
de. And the feast of ingaderinge, in the ende
of the yere: when thou hast gathered in thy la-
boures out of the felde.

Thre tymes in a yere shall all thy menchil-
dern appere before the Lorde Iehouah.

Thou shalt not offer the bloude of my
sacrifice with leuended bred: nether shall
the fatt of my feast remayne vntill the mor-
nyngē.

The firsfrutes of thy lōde thou
shalt

xxiii. Chapitre.

shalt bringe in to the houſe of the Lord eth
God thou ſhalt alſo not ſet h a kyde in hiſ mo
thers mylke.

Beholde, I sende mine angell before the, to
kepe the in the waye, and to brynge the in to
the place whiche I haue prepared. Beware of
him and heare his voyce and angre him not:
for he wyl not spare youre myscledes, yee and
my name is in him. But and yf thou shalt her-
ken vnto his voyce ad kepe all that I shall tell
the, the I wilbe an enimye vnto thyne enemis
and an aduersarie vnto thine aduersaries.

when myne angell goth before the ad hath
broughte the in vnto the Amorites, Hethites
Pherezites, Canaanites, Heuites and Iebusites
and I shall haue destroyed them: se thou wro-
Shippe not their goddes nether serue them, ne
ther do after the workes of them: bat ouertrou-
we them and breake doun the places of them
And se that ye serue the Lorde youre God, ad
he shall bless thi bred and thy wafer, ad I will
take all sycknesse awaye from amonoge you.

Moreover there shalbe no woman chiddeſſe or vnfrefull in thi londe, and the nombre of thi dayes I will fullyll. I will ſende my feare before the and will kyll all the people whether thou ſhalt goo. And I will make all thine enemies turne their backes vnto the, ad I will

XXIII. Chapitre. FO. XL.

send hornettes before the, and they shall dryue out the Heuites, the Cananites and the Hethites before the.

I will not cast them out in one yere, lest the
lande grove to a wyldernes: and the beestes
of the felde multiplye upon the.

But a litle and a litle I will dryue them out
before the, vntill thou be increased that thou
mayst enherett the londe. And I will make thi
costes frō the red see vnto the see of the Phis
listenes and from the deserte vnto the ryuer. I By the ryuer
understonde
the river B.
pirates,
will deluyer the inhabiteres of the londe in to
thine handle, and thou shalt dryue them out be
fore the. And thou shalt make none appoynt
ment with them nor wyth their goddes. Ne
ther shall they dwell in thi londe, lest they ma
ke the synne a gaynst me: for yf thou serue the
ir goddes, it will surely be thy decaye.

The xxiiij. Chapter.

And he sayde vnto Moses: come vnto the Lorde: both thou and Aaron, Nadab and Abihu, and the lxx. elders of Israel, and worshippe a fere of. And Moses went him selfe alone vnto the Lorde, but they came not nyc, nether came the people vp with him. And Moses came ad tolde the people al the mōr.

XXIII. Chapte.

wordes of the Lorde and all the Iaues. And all the people answered with one voyce and sayde: all the wordes which the Lorde hath sayde, will wee doo.

Then Moses wrote all the wordes of the Lorde and rose vp early and made an alter vnder the hill, and xij. pilers accordyng to the nombre of the xij. trybes of Israel, and sent yon ge men of the childern of Israel to sacrifice burntoffrynges and to offre peaceoffrynges of oxen vnto the Lorde.

And Moses toke halfe of the bloude and put it in basens, and the otherhalfe he sprenckeld on the alter. And he toke the boke of the appoyntment and red it in the audience of the people. And they seyde. All that the Lorde hath sayde, we will do and heare. And Moses toke the bloude and sprinkeld it on the people and sayde: beholde, this is the bloude of the appoyntment which the Lorde hath made wth youpon all these wordes.

Then went Moses and Aaron, Nadab and Abihu and the lxx. elders of Israel vppe, and sawe the God of Israel, and vnder his fete as it were a brycke worde of Saphir and as it were the facyon of heauen when is it cleare, and apō the nobles of the childern of Israel he sett not his hande. And when they had sene God they

XXVI. Chapte.

Fe. XLII

they ate and dronke.

And the Lorde sayde vnto Moses: come vpp to me in to the hill and be there; and I will geue the tables of stone and a lawe and commaundmentes, which I haue written to teach them. Then Moses rose vppe and his minister Iosua, and Moses went vppe in to the hill of God, and seyde vnto the elders: tarye ye here vntill we come agayne vnto you: And beholde here is Aaron and Hur with you. Yf any man haue any maters to doo, let him come to them

when Moses was come vpp in to the moun-
te, a clowde couered the hill, and the glorie
of the Lorde abode apon moun-
te Sinai, and the clowde couered it .vi. dayes. And the se-
uenth daye he called vnto Moses out of the
clowde. And the facyon of the glorie of the
Lorde was like consumyng fyre on the top-
pe of the hill in the syghte of the childern of
Israel. And Moses went in to the mountayne
And Moses was in the mounte .xl. dayes and
xl. nyghtes.

The. xxv. Chapter

And the Lorde talked with Moses sa-
yng: speake vnto the childern of Isra-
el that they geue me an heucoffryng, and of
euery man that geueth it willingly reyth his
herte, ye shall take it. And this is the heu-
coffryng

F offryng

XXV. Chapter.

offryng which ye shall take of them: gold, sil-
uer, and brasse; and lacynete colour, scarlet, pur-
pull, byffe and gootes here: rams skynnes that
are red, and the skynnes of taxus and Iethim.
wodd, oyle for lightes and spices for a noyn-
tyng, oyle and for sweete cense: Onix stones
and sett stones for the Ephod and for the
bresilappe.

Ephod is a
garment like
an amysse.

And they shall make me a sanctuarie that
I maye dwell amonge them. And as I haue
shewed the facion of the habitaciō and of
all the ornamente therof, euē so se that ye ma-
ke it in all thynges.

And they shall make an arke of Iethim wo-
odd, iiij. cubittes and an halfe longe, a cubite and
an halfe brode and a cubitt and an halfe hye.
And thou shalt ouerleye it with pure golde:
both within and without, and shalt make an
hye vpon it a crowne of golde rounde a-
boute. And thou shalt cast, iiij. rynges of gol-
de for it and put them in the, iiij. corners
there of, iiij. rynges on the one syde of it and
iiij. on the other. And thou shalt make sta-
ues of Iethim wodd and couer them with
golde, and put the staues in the rynges alon-
ge by the sydes of the arke, to bere it with
all. And the staues shall abyde in the ryn-
ges of the arke, and shall not be taken awaye.

And

XXV. Chapter.

Fe. XLII

And thou shalt put in the arke, the wytnesse
which I shall geue the.

And thou shalt make a merciseate of pure
golde, iiij. cubytes and an halfe longe and a cu-
bete and an halfe brode. And make, iiij. cheru-
byns off thicke golde on the, iiij. endes of the
mercy seate: and sett the one cherub on the one
ende and the other on the other ende of the
mercyseate: so se that thou make them on the
iiij. endes there of. And the cherubyns shall stre-
tch their wynges abrode ouer an hye, and couer
the mercy seate with their wynges, and theyr
faces shall loke one to another: euē to the mer-
ciseate warde, shall the faces of the cherubyns
be. And thou shalt put the mercyseate aboue
apon the arke, and in the arke thou shalt put the
wytnesse which I will geue the.

There I will mete the and will comon
with the from apon the mercyseate from be-
twene the two cherubyns which are apon the
ark of wytnesse, of all thyng which I will ge-
ue the in commaundement vnto the childdern
of Israel.

Thou shalt also make a table of Iethim wodd
of two cubittes longe and one cubitt brode
and a cubitt and an halfe hye. And couer it with
pure golde and make there to a crowne of
golde rounde aboute. And make vnto that

F, iiij. an whope

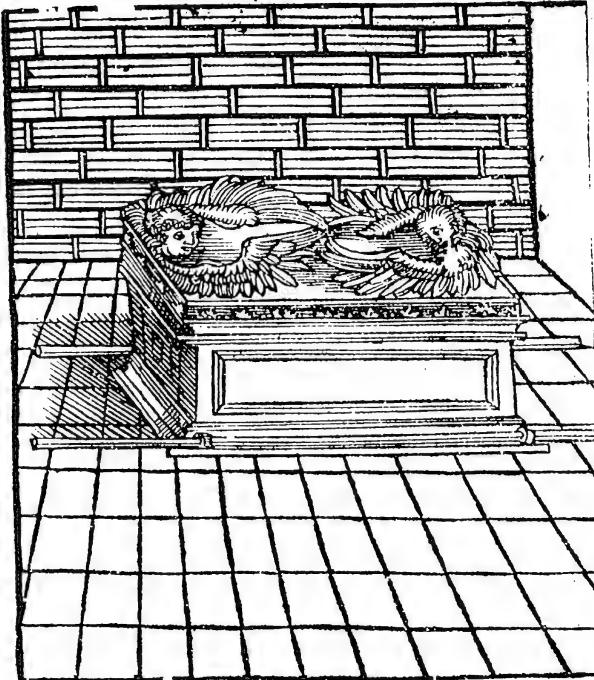
XXV. Chapitre.

an whope of .iiij. fngers brode, rounde abou-
te, And make a golde crowne also to the wo-
hope rounde aboute. And make for it .iiij. ryn-
ges of golde and put them in the corners that
are on the .iiij. fete therof: euē harde vnder the
whope shall the rynges be, to put in staues to
bere the table with, all. And thou shalt make
staues of Sethim wore and ouerleye the with
golde, that the table maye be borne with them
And thou shalt make his dffishes, fpones, pot-
tes and flatpeces to poure out wihall, of fyne
golde. And thou shalt sett apon the table, she-
Shev bred
because it
was alway
in the presen
ce and sight
of the Lorde
wred before me alwaye.
And thou shalt make a candelsticke of pu-
re thicke golde with his shaft, braunches, hol-
les, knoppes ad floures proceadyng there out
Syxe braunches shall proceede out of the sydes
of the candelsticke, .iiij. out of the one syde and
.iiij. out of the other. And there shalbe .iiij. cup-
pes like unto almondes with knoppes ad flou-
res vppon every one of the .vi. braunches that
proceede out of the candelsticke: and in the can-
delsticke selfe, .iiij. cuppes like unto almondes
with their knoppes and floures: that there be a
knope vnder eueri .ij. braunches of the syxe that
proceede out of the candelsticke. And the knop-
pes and the braunches shall be altogether, one
pece of pure thicke golde.

And

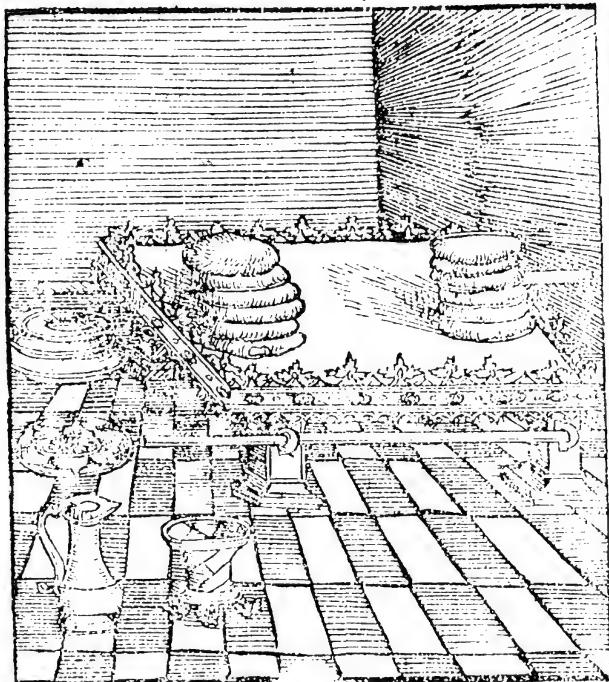
XXV. Chapitre.

Fo. XLIII



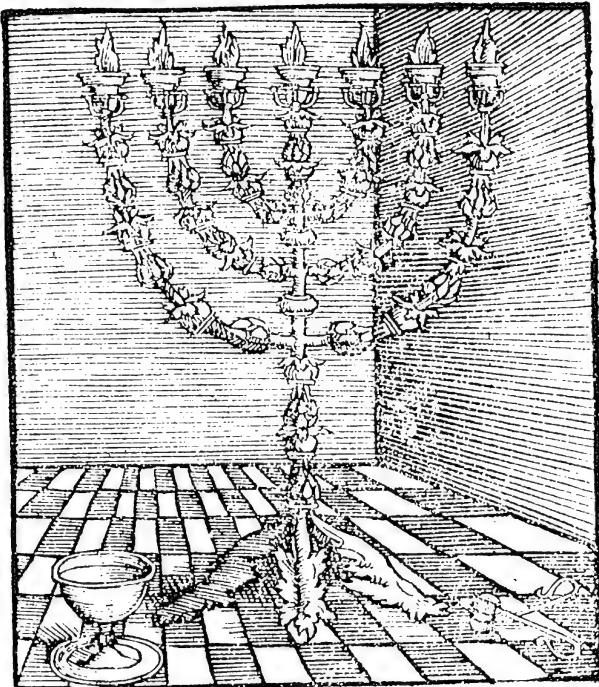
The forme of the arke of wittnesse with his
staues and two cherubyns.

XXVI. Chapre.



¶ The table of shebbred with the loves of
breed vpon it, and his other vessels.

XXV. Chapre.



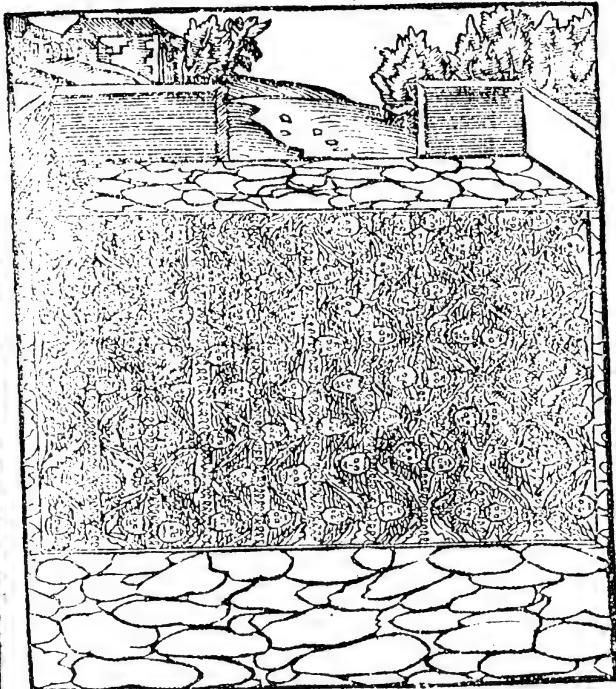
¶ The facion of the candelsticke with his lam
pes, snoflers and other necessaryes.

And thou shalt make viij. lampes and put them an hye there on, to geue lighte vnto the other syde that is ouer agaynst it: with snoffers and fyre pannes of pure golde. And hundred pounde weyghte of fyne golde shall make it with all the apparell. And se that thou make them after the facyon that was shewed the in the mounte.

The xxvi. Chapter.

And thou shalt make an habitatō with ten curtaynes of troyned bysse, Iacynē scarlet and purpull, and shalt make them with cherubyns of broderd worke. The lenghte of a curtayne shalbe. xxvij. cubyttes, and the brede. iiiij. and they shalbe all of one measure: fyue curtaynes shalbe coupled together one to a nother: and the other fyue likewise shalbe coupled together one to another.

Then shalt thou make louppes of Iacynē coloure, a longe by the edge of the one curtayne even in the selvege of the couplinge courtayne. And likewise shalt thou make in the edge of the vtmōst curtayne that is coupled ther with on the other syde. Fyue louppes shalt thou make in the one curtayne, and fiftie in the edge of the other that is coupled ther with on the other syde: so that the louppes be one ouer agenste a nother. And thou shalt make fyftee buttons



The forme of the ten cortaynes of the tabernacle with their cherubins and fyftee loupes.

XXVI. Chapte

buttons of golde, and couple the curtaynes together with the buttons : that it maye be an habityon.

And thou shalt make .xi. curtaynes of gothes here, to be atente to couer the habitacion. The lenght of a curtayne shalbe .xxx. cubettes, and the breideth .iiij. and they shalbe all .xi. of one measure. And thou shalt couple .v. by the selues, and the other sixe by them selues, and shalt double the sixte in the forefront of the tabernacle. And thou shalt make fyftie loupes in the edge of the remayning curtayne on the one syde: even in the couplynge courtayne, and as many in the edge of the couplynge curtayne on the other syde. And thou shalt make fyftie buttones off brasse and put them on the loupes, and couple the tent together with all: that there maye be one tabernacle.

And the remaunt that resteth in the curtaynes of the tente: euē the breideth of halfe a curtayne that resteth, shalbe lefte on the backe sydes of the habitacion: a cubite on the one syde, and a cubite on the other syde, of that that remayneth in the length of the curtaynes off the tabernacle, which shall remayne of ether syde of the habitacion to couer it with all.

And thou shalt make another coueringe for the tente of rams skynnes dyed red: and yet another

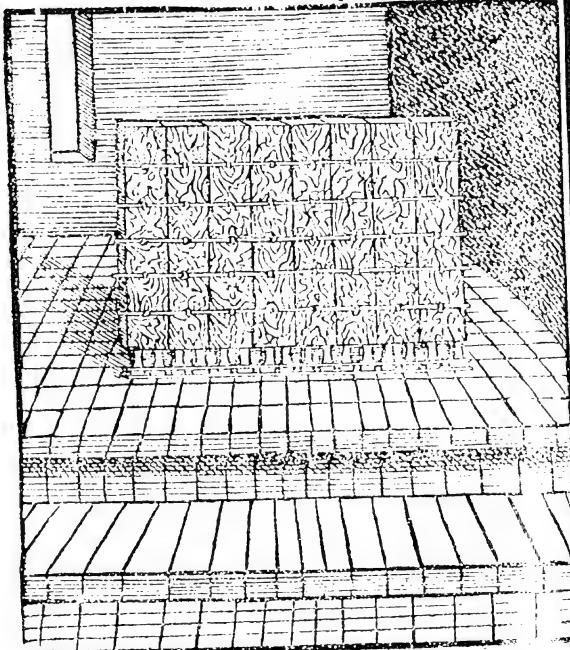
XXVI. Chapter Fo. XL VI.

ther aboue all of taxus skynnes.

And thou shalt make bordes for the habitation of lethim wod to stonde vp righte: ten cubettes longe shal every borde be, and a cubette and an halfe borde. Two fete shall one borde haue to couple them together with all, and so thou shalt make onto all the bordes of the habitacion. And thou shalt make .xx. bordes for the habitacion on the south syde, and thou shalt make .xl. sokettes of syluer and put them vnder the .xx. bordes: two sokettes vnder every borde, for their two fete. In lyke maner in the northsyde of the habitacion there shalbe .xx. bordes and .xl. sokettes off syluer: two sokettes vnder every borde. And for the west ende off the habitacion, shal thou make syxe bordes, and two bordes moe for the two west corners of the habitacion: so that these two bordes be coupled together beneth and lykewyse aboue with clampes. And so shall it be in both the corners. And so there shalbe .vij. bordes in all and .xvi. sokettes of syluer: ij. sokettes vnder every borde.

And thou shalt make barres off lethim red fyue for the bordes of the one syde of the tabernacle, and fyue for the other syde, and fyue for the bordes off the west ende. And the mynde barre shall goo alonge thorowe the myndes of the

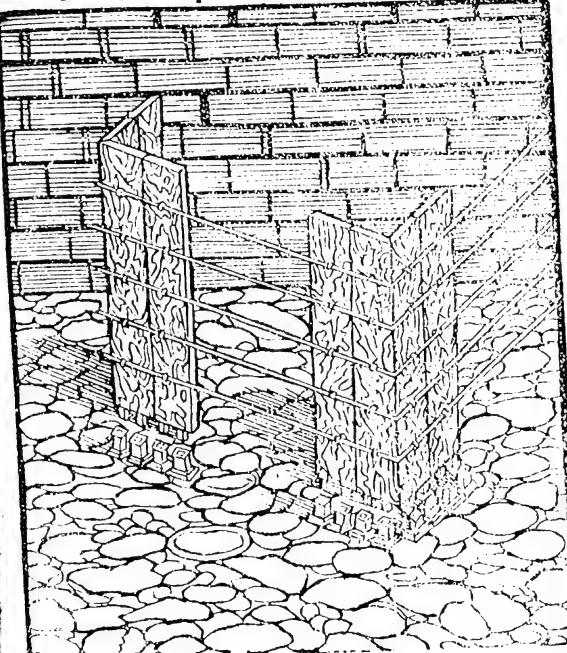
XXVI. Chapitre



¶ i he facion of the bordes of the tabernacle,
with their sete, sockettes and baires,

XXVI. Chapitre

¶. XLVII



¶ i he facion of the corner bordes with their
sete sockettes and baires,

XXVI. Chapter.

of the bordes and barre them together frō the one ende vnto the other. And thou shalt couer the bordes with golde and make golden rynges for them to put the barres thorow, and shalt couer the barres with golde also. And rere vp the habitacion acordinge to the facion therof that was shewed the in the mount.

And thou shalt make a vayle off Iacynete, of scarlett, purpull and twyned bysse, and shalt make it off broderd worke and full of cherubyns. And hange it vpon. iiiij. pilers of sethim wodd couered with golde and that their knoppes be ceuered with golde also and stonde upon. iiiij. sokettes of syluer. And thou shalt hāge vp the vayle with rynges, and shall bryngē in within the vayle, the arke of wittnesse. And the vayle shall deuyde the holyc from the most holyc.

And thou shalt put the mercysate vpon the arcke of wittnesse in the holiest place. And thou shalt put the table without the vayle and candelsticke ouer agaynt the table: vpon the south syde of the habitacion. And put the table on the north syde.

And thou shalt make an hangyng for the doore of the tabernacle: of Iacynete, off scarlett, off purpull and off twyned bysse, wroughte with needle worke. And thou shalt make

XXVII. Chapter.

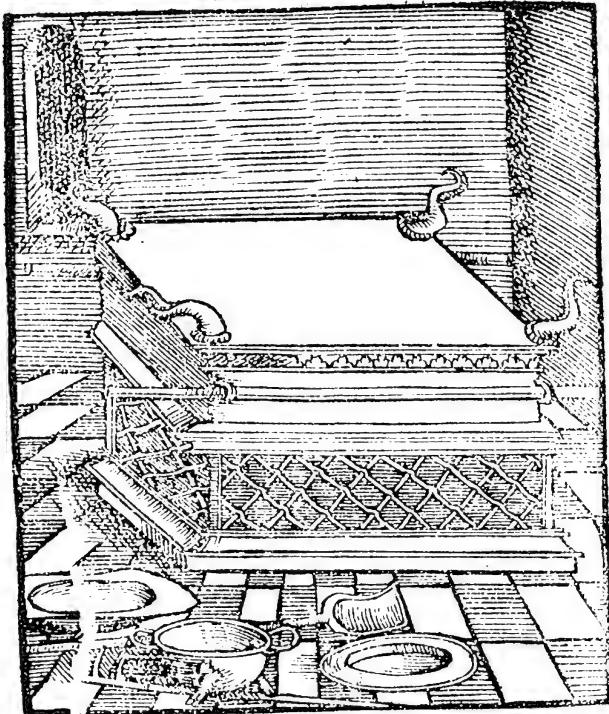
¶.xxvii.

make for the hangyng, fīue pilers off sethim wodd, and couer both them and their knoppes with golde, and shalt cast. v. sokettes off brasse for them.

¶. The. xxvii. Chapter

And thou shalt make an altare of sethim wodd: fīue cubettes longe and. v. cubettes brode: that it be fouresquare, and. iiiij. cubettes hye. And make iij. hornes proceeding out in the. iiiij. corners of it, and couer it with brasse. And make his ashepannes, shovels, basens, fleshhokes, fyrepannes and all the apparelle therof, of brasse after the fascyon of a net, and put upon the nette. iiiij. rynges: euē in the. iiiij. corners of it, and put it beneth vnder the compasse of the altare, and let the net reache vnto the one halfe of the altare. And make staues for the altare of sethim wodd, and couer the wyt brasse, and let them be put in rynges alonge by the sydes off the altare, to bcre it with all. And make the altare holowe with bordes: euē as it was shewed the in the mount, so lett them make it.

And thou shalt make a courte vnto the habitacion, which shall haue in the south syde haunges of twyned bysse, beynge an hundred cubettes longe, and. xx. pilers thereof with there xx. sokettes of brasse: but the knoppes of the pilers



The forme of the alter of the burntoftrynge with his hornes,ringes flaues, gredyernes and other ornametes.

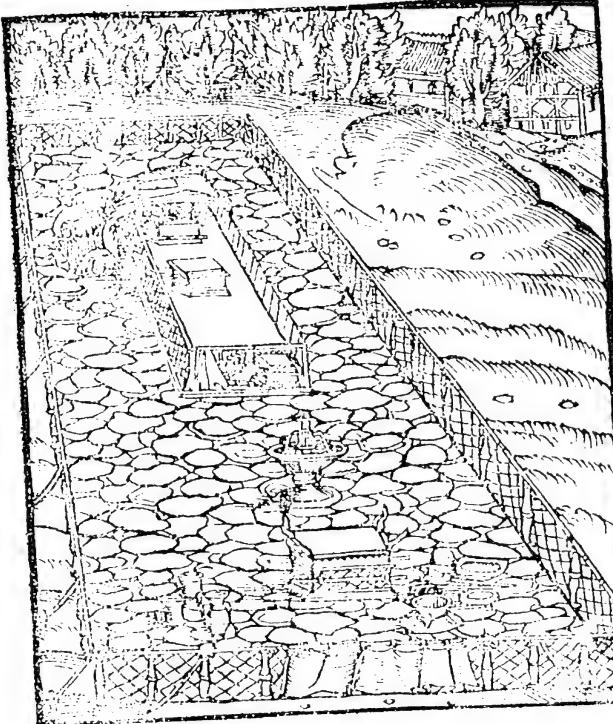
XXVII. Chapter Fo. XLIX.

pilers and their whopes shalbe syluer. In like wise on the north syde there shalbe hāgynges of an hundred cubettes longe and. xx. pilers with their sokettes of brasse, and the knoppes and the whopes of syluer. And in the bredth of the courte westwardre ,there shalbe hangyn ges of fyfte cubettes longe, and. x. pilers with their .x. sokettes . And in the bredth of the courte eastwardre toward the rysyng of the sonne, shalbe hangynges of l.cubettes. Hāgynges of. xv. cubettes in the one syde of it with iii. pilers and. iii. sokettes: and likewise on the other syde shalbe hangynges of. xv. cubettes with. iii. pilers and. iii. sokettes.

And in the gate of the courte shalbe a vase of. xx. cubettes: of lacynete, scarlet, purpul and twyned bysse wroughte with nedle worke, and. iiiij. pilers with their. iiiij. sokettes. All the pilers rounde aboute the courte shalbe w hoped with syluer, and their knoppes of syluer, and their sokettes of brasse. The lengh of the courte, shall be an hundred cubetes, and the bredth fiftye, and the heyghth fyue, and the hangynges shalbe of twyned bysse and the sokettes of brasse. And all the vesse ls of the habitacion to all maner seruice and the pynnes there of: ye and the pynnes alto of the courte, shalbe brasse.

G And

XXVII. Chapter.



The figure of the orderinge of all the ornaments which must stande in the tabernacle.

XXVIII. Chapter. Fo. L

And commaunde the childern of Israel that they geue the pure tyle blyue beaten for the lyghtes to poure all way in to the lampes. In the tabernacle of witnessse without the vayle which is before the wytnesse, shall Aaron ad his sonnes dresse it both even and morryng before the Lorde: And it shalbe a detoile for euer vnto yowre generacyous after you: to be geuen of the childern of Israel.

The xxviiiij. Chapter.

And take thou vnto the; Aaron thy brother and his sonnes with him, from amonge the childern of Israel, that he maye ministre vnto me: both Aaron, Nadab, Abihu, Eleazar and Ithamar Aarons sonnes. And thou shalt make holyc rayment for Aaron thy brother, both honorable and gloriouse. And speake vnto all that are wyse herted, which I haue fylded with the sprete of mylisme: that they make Aarons rayment to consecrate him wyth, that he maye mynistrer unto me.

These are the garmentes which they shall make: a brestlappe, Ephod, a tunycle, a strayte tote, a myter and a girdell. And they shall make holyc garmentes for Aaron thy brother ad his sonnes, that he maye mynistrer unto me. And they shal take there to, golde, Iacinete, scarlet,

G ij. purpull

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ke, then shal
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urche and the
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louenge off
the church, al-
tare, chalice,
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est of the olde
Iavve & Iahue
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it vvere vne-
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monies of the
old Iavve, sa-
me their spak-
and ours be-
domes.

XXVIII. Chapter.



The forme of Aaron with all his apparell.

XXVIII

Fo.LI

purpull and bysse.

And they shall make the Ephod: of golde Iacynte, scarlett, purpull and white twyned bysse with broderdwoke, The two sydes shall come to gether, clossed oppe in the edges thereof And the girdell of the Ephod shalbe of the same workemanshippe and of the same stufie: cōuen of golde, Iacynte, scarlete, purpull and twyned bysse,

And thou shalt take two onyx stones and graue in them the names of the chilidren of Israell: sixe in the one stone, and the other sixe in the other stone: accordinge to the order of their birth. After the worke of a stonemauer, euen as sygnettes are grauen, shalt thou graue the iij stones with the names of the chilidren of Israell, and shalt make the same to be set in ouches of golde. And thou shalt put the two stones upon the two shulders of the Ephod, and they shalbe stones of remembraunce vnto the chilidren of Israel. And Aaron shall bere their names before the Lorde vpon his two shulders for a remembraunce.

And thou shalt make hokes off golde and two cheynes off fine golde: lynkeworke and wretched, and fasten the wretched cheynes to the hokes.

And thou shalt make the brestlappe of enſample.

XXVIII. Chapter.

sample with broderd worke: euē after the worke of the Ephod shalt thou make it: of golde, Iacynēte, scarlet, purple and twyned bysse shalt thou make it. Foursquare it shall be and double, an hand brede longe and an hand brede brode. And thou shalt fyll it with. iiii. rowes of stones. In the first rowe shalbe a Sardios, a Topas and Smaragdus. The seconde rowe: a Rubyn, Saphir and a Diamonde. The thyrd: Lygurios an Acatt and Amatist. The fourth: a Turcas, Onix and Iaspis. And they shalbe sett in golde in their inclosers. And the stones shalbe grauen as sygnettes be grauen: with the names of the childef of Israel euē with. xij. names every one with his name accordyng to the. xij. trybes.

And thou shalt make vpon the brestlappe. ij. fasteninge cheynes of pure golde and wre then worke. And thou shalt make likewyse vpon the brestlappe. ij. rynges of golde and put them on the edges of the brestlappe, and put the. ij. wrethen cheynes of golde in the. ij. rynges which are in the edges of the brestlappe. And the. ij. endes of the. ij. cheynes thou shalt fasten in the. ij. rynges, and put them vpon the shulders of the Ephod: on the foresyde of it.

And thou shalt yet make. ij. rynges of golde and

XXVIII. Chapter. Fo. LII.

de and put the in the. ij. edges of the brestlappe euē in the borders there of towarde the insyde of the Ephod that is ouer agaynst it. And yet. ij. other ryges of golde thou shalt make, and put the on the. ij. sydes of the Ephod, beneth ouer agaynst the brestlappe, alowe rehere the sydes are ioyned together vppō the brodered girdell of the Ephod. And they shall bynde the brestlappe by his rynges onto the rynges of the Ephod with a lace of Iacynēte, that it maye lye cloſe vnto the brodered girdell of the Ephod, that the brestlappe be not lowſed

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Hebrue it is
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I thynke that
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of Godes

And Aarō shall bere the names of the childef of Israel in the brestlappe of ensāple vpon his herte, whē he goth in to the holy place, for a remēbraūce before the Lorde alwaye. And thou shalt put i the brestlappe of ensāple vpon his herte whē he goeth i before the Lorde, for the remēbraūce before the Lorde alwaye. And thou shalt put i the brestlappe of ensāple vpon his herte whē he goeth i before the Lorde, for the remēbraūce before the Lorde alwaye. And thou shalt put i the brestlappe of ensāple vpon his herte whē he goeth i before the Lorde, for the remēbraūce before the Lorde alwaye.

* lighte ad perfectiōneſſe: that they be cuē vpon Aarōs herte whē he goeth i before the Lorde, for the remēbraūce before the Lorde alwaye. And thou shalt bere the ensāple of the childef of Israel vpon his herte before the Lorde alwaye. And thou shalt make the tunycle vnto the Ephod, all to gether of Iacynēte. And ther shalbe an hole for the heed in the myddes of it, and ther shalbe a bonde of wouen worke rounde aboue the colore of it: as it were the colore of a partlet, that it rent not. And beneth vpon

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XXVIII. Chapter.

Upon the hem, thou shalt make pomegranates of Iacynete, of scarlet, and of purpul rounde aboute the hem, and belles of golde betwene them rounde aboute: that there be euer a golden bell and a pomgranate, a golden bell and a pomgranate rounde aboute vpon the hem of the tunicle. And Aaron shall haue it vpon him when he minyfreteth, that the sonde maye be herde when he goeth in to the holy place before the Lorde and when he cometh out, that he dye not.

And thou shalt make a plate of pure golde, and graue there on (as signettes are grauete of the holie uen) the holynes of the Lorde, and put it on a lace of Iacynete and tye it onto the mytre, vpon the forefront of it, that it be upon Aarons foreheed: that Aaron bere the synne of the holie thynges which the childern of Israel haue halowed in all their holyc gifte. And it shal be alwayes vpon Aarons foreheed, that they maye be accepted before the Lorde.

And thou shalt make an albe of bysse, and thou shalt make a mytre of bysse ad a girdell of needle worke.

And thou shalt make for Aarons sonnes also cotes, girdels and bonettes honourable and glorious, and thou shalt put them vpon Aaron thy brother ad on his sonnes with him and

XXIX. Chaptre. Fo. LIII.

and shalt anoynte them and fyll theyr handes and consecrate them, that they maye myniste vnto me. And thou shalt make them lyner banches to couer their preuyties: from the loynes vnto the thyes shall they reach. And they shal be upon Aaron and his sonnes, whē they goo into the tabernacle of wytnesse, or when they goo vnto the altare to myniste in holynes, that they here no synne and so dye. And it shalbe a lawe for euer vnto Aaron ad his seed after him.

The xxix. Chapter.

THIS is the thinges that thou shalt doo vnto them when thou halowest them to be my preastes. Take one oxe and two rammes that are without blemysh, ad vnlueded bred and cakes of swete bred tempered with oyle and wafers of swete bred anoynted with oyle (of wheten floure shal thou make them) and put them in a maunde and brynge the in the maunde with the oyle and the ij. rammes.

And brynge Aaron ad his sonnes vnto the doore of the tabernacle of wytnesse, ad wash them with water, and take the garmentes, and put upon Aaron: the straye cote, and the tunicle of the Ephod, and the Ephod ad the breste luppe: and gerth the to him with the bordered girdel of the Ephod. And put the mitre vppon his

Of this they take the confe
erayng of
bishoppes ad
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of preastes,
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have altered
the maner so
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XXIX. Chaptre

his heed and put the holy crowne vpon the my
tre. Then take the anoyntyng oyle and poure
it upon his heed and anoynt him. And bryng
ge his sonnes and put albes upon them, and ge-
rith them with girdels: as well Aaron as his son-
nes, And put the bonettes on them that the
preastes office maye be theirs for a perpetuall
lawe.

And fyll the handes of Aaron and of his
sonnes, and bryng the oxe before the taberna-
cle of witnesse. And let Aarō and his sonnes put
their handes apō his heed and kyll hi before the
Lord in the dore of the tabernacle of witnesse.
And take of the bloud of the oxe and put it apō
the hornes of the alter with thi finger and poure
all the bloude upon the botome of the alter, and
take all the fatt that couereth the inwardes, and
the kall that is on the lyuer and the ij. kydney
with the fatt that is apō the: and burne thi apō
the alter. But the flesh of the oxe and his skyn
ne and his donege, shalst thou burne with fyre,
without the hoste. For it is a syncofferyn-
ge.

Then take one of the rammes, and let Aaron
and his sonnes put their handes upon the hea-
de of the ram, and cause him to be slayne, and ta-
ke of his bloude and sprenkell it rounde abou-
te upon the alter, and cutt the ram in peces and
wesh

XXIX. Chapter Fo. LIII.

whesh the inwardes of him and his legges, and
put them vnto the peces and vnto his heed, and
burne the hole ram upon the alter. For it is a
burntofferyng vnto the Lorde, and a swete fa-
uour of the Lordes sacrifice.

And take the other ram and let Aaron
and his sonnes, put their handes upon his
heed and let him than be kylled. And take
of his bloude and put it upon the typpe of
the righte eare of Aaron and of his sonnes,
and upon the thombe of their righte handes,
and upon the great too of their ryghte fete:
and sprenkell the bloude upon the alter rounde
aboute.

Than take of the bloude that is upon the al-
ter and of the anoyntyng oyle, and sprenkell it a-
pon Aaron and his vestimentes, and apō his son-
nes and apō their garmētes also. Thā is he and
his clothes holy and his sonnes and their clothes
holye also

Than take the fatt of the ram and hys rom-
pe and the fatt that couereth the inwardes and
the kall of the lyuer and the two kydney and
the fatt that is upon them and the righte shul-
der (for that ram is a fulloffryng) and a sym-
bell of bred and a cake of oyled bred and a wafer
out of the baskett of swete bred that is before
the Lorde,

XXIX. Chapte.

the Lorde, and put all upon the handes of Aarōn and on the handes of his sonnes: and waue the in ad out a waucoffryng unto the Lorde. Than take it from of their handes and bigne it upon the alter: even upon the burntoffring, to be a fauoure of sweetnesse before the Lorde. For it is a sacrifice unto the Lorde.

Then take the brest of the ram that is Aarōns fulloffryng and waue it a waucoffryng before the Lorde, ad let that be thy parte. And sanctifie the brest of the waucoffryng and the shulder of the heucoffryng whiche is waued and heued vp of the ram whiche is the fulloffryng of Aarōn ad of his sonnes. And it shal be Aarōns ad his sonnes dutye for euer, of the childre of Israel: for it is an heucoffryng. And the heucoffryng shalbe the Lordes dutie of the childern of Israel: even of the sacrifice of their peacecoffrynges which they heue unto the Lorde.

And the holyc garmentes of Aarōn shalbe his sonnes after him, to anoynte them therin, and to fyll their handes therin. And that sonne that is preast in his stede after him, shal put them on seuen dayes: that he goo in to the tabernacle of witnesse, to ministre in the holyc place.

Thā take the ram that is the fulloffryng ad

XXIX. Chapte. Fo. LV.

seth his flesh in an holyc place. And Aarō and his sonnes shall eate the flesh of hi, ad the bred that is in the basket: even in the clore of the tabernacle of witnesse. And they shall eat the, because the attonmēt was made therewith to fyll their handes and to sanctifie the: but a straunger shal not eate therof, because they are holie

Yf oughte of the flesh of the fulloffrynges, or of the bred remayne unto the mornynge, thou shal burne it with fyre: for it shal not be eaten, because it is holyc. And se thou do unto Aarōn and his sonnes: even so in all thynges as I haue commaunded the: that thou fyll the handes seuen dayes and offre every daye an oxe for a syrncoffryng for to reconcyle wiþ all. And thou shal halowe the alter when thou reconcylest it, and shal anoynte it to sanctifie it. Seue dayes thou shal reconcyle the alter and sanctifie it, that it maye be an alter most holyc: so that no man maye twich it but thei that be

To chyn
the clāyce
nor the aſſas
re flāne nor
holvoyle and
holde your
hande out of
the fonte.

This is that which thou shal offre vpō the alter: ij. lambes of one yere olde daye by daye for euer, the one thou shal offre in the mornynge and the other at even. And unto the one lā be take a tenth deale of floure myngled wiþ the fourth parte of an hin of beaten oyle, and the fourth parte of an hin of wyne, for a crincōf.

XXX. Chapter.

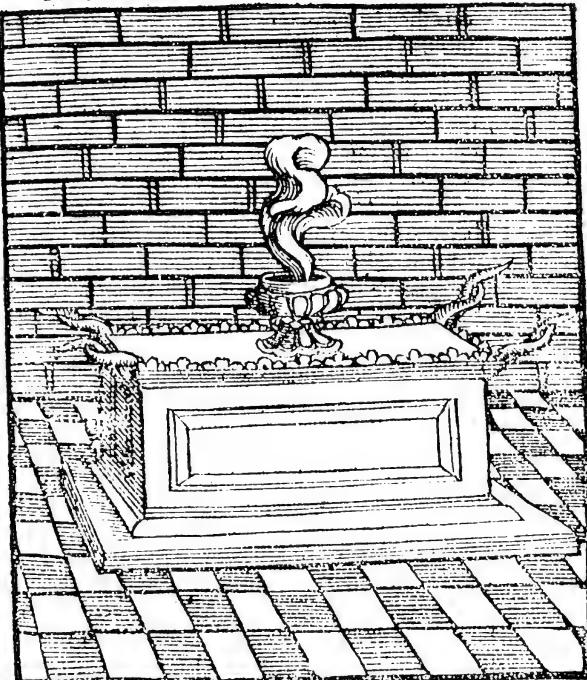
keoffrynge. And the other lambe thou shalt offer at eu'en and shall doo thereto acordyng to the meateoffrynge and drinkeoffrynge in the mornynge, to be an odoure of a swete fauourte of the sacrifice of the Lorde. And it shalbe a continual burntoffrynge amounge youre children after you, in the doore of the tabernacle of witnessse before the Lorde, where I will mete you to speake vnto you there. There I will mete wthy the childern of Israel, and wilbe sanctified in myne honoure. And I will sanctifie the tabernacle of witnessse and the alter: and I will sanctifie also both Aaron and his sonnes to be my preastes. And moreouer I will dwell amouge the children of Israel and wilbe their God. And they shal knowe that I am the Lorde the ir God that broughte them out of the lond of Egypce for to dwell amoung them: eu'en I the Lorde their God,

¶ The xxx. Chapter.

And thou shalt make an alter to burne a se therin, of sithin wod: a cubet longe and a cubet brode, eu'en feouresquare shall it be and two cubettes hye: with hornes procedyng out of it, and thou shalt overlay it with fyne golde bothe the rosie and the walles round aboue, and his hornes also, and shalt make onto it a crevne of gold roude aboue, and ij. golde rings on ether

XXX. Chapitre

Fo. LVI



¶ The forme of the altare of incense with all that belongeth vnto it.

XXIX. Chaptre.

on ether syde, euen under the croune, to put staues therin for to bere it with all. And thou shal make the staues of sithim wodd and couer them with golde. And thou shalt put it before the vayle that hangeth before the arcke of witnesse, and before the mercyleate that is before the witnesse, where I will mete the.

And Aaron shall burne thereon swete cense euery mornyng when he dresseth the lampes: and lykewylc at euen when he setteth upp the lampes he shall burne cense perpetually before the Lorde thorow out youre generacions. Ye shall put no straunge cense thereon, nether burnt sacrifice nor meatoffryng: nether poure any drynkeoffryng thereon. And Aaron shall reconcyle his hornes once in a yere, rygh the bloude of the synneoffryng of reconcylage: euen once in the yere shall he reconcyle it thorow youre generacions. And so is it most holyc unto the Lorde.

And the Lorde spake vnto Moses sayng: when thou takest the summe of the childern of Israel ad tellest them, they shall geue every man a reconcylage of his soule unto the Lorde, that there be no plague amoung them when thou tellest them. And thus moch shall every man geue that goeth in the nombre: halfe a syde, after the holyc syde: a syde is. xx. geras: and

XXX. Chapter Fo. LIVII.

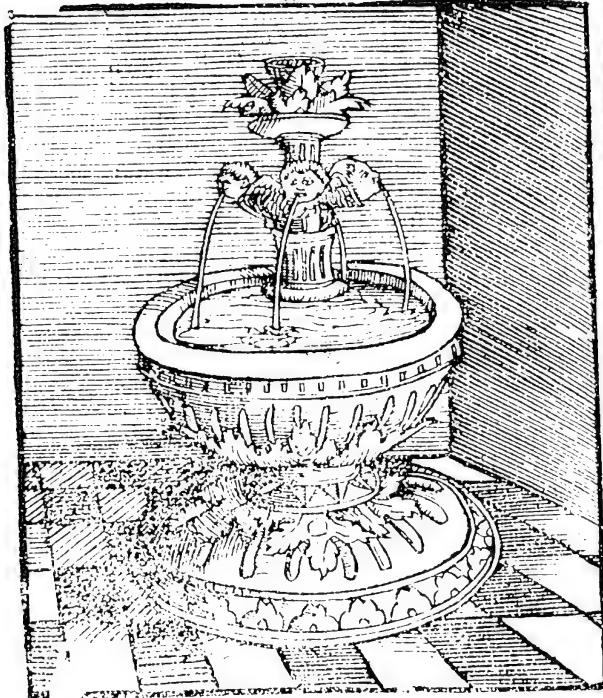
and an halfe syde shalbe the heueoffryng vnto the Lorde. And all that are numbered of the that are. xx. yere olde and aboue shall geue an heueoffryng vnto the Lorde. The rych shall not passe, and the poore shall not goo vnder halfe a syde, when they geue an heueoffryng vnto the Lorde for the attonement of their soules. And thou shalt take the reconcylage mony of the children of Israel and shalt put it vnto the vse of the tabernacle of witnesse, and it shall be a memorall of the childern of Israel before the Lorde, to make attonement for the foulles.

And the Lorde spake vnto Moses sayng: thou shalt make a lauer of brasse and his fote also of brasse to wash with all, and shalt put it betwene the tabernacle of witnesse and the alter and put water therein: that Aaron and his sonnes maye wesh both their handes ad theyr fete thereout, whē they go in to the tabernacle of witnesse, or whē they goo vnto the altare to ministre and to burne the Lordes offryng, lest they dye. And it shalbe an ordinaunce for euer unto him and his seed amoung youre childern after you.

And the Lorde spake vnto Moses sayng: take principall splices: of pure myrra fiue hundred sydes, of swete cynamome halfe so much

H i two hū

XXX. Chapter.



¶ The figure of the lauer of brasse with his fote.

XXX. Chapter Fo. LVIII.

two hundred and fyfie sicles: of sweete calamyte, two hundred and i. of cassia, two hundred and i. after the holycycle, and of oyle olyue an hin. And make of them holyc anoyntyng eyle cuen an oyle compounde after the crate of the apoticarye. And noynte the tabernacle off wytnesse therewyth, and the arcke of witnessesse, and the table with all his apparell, and the candelsticke with all his ordinaunce, and the alter of incense, and the alter of burntsacrifice and all his vessels, and the lauer and his fote. And sacrifice them that they maye be most holyc: so that no man twyche them but they that be halowed. And anoynte Aaron and his sonnes and consecrate the to ministre unto me.

And thou shalt speake vnto the childre of Israel saynge: this shalbe an holyc oyntyng eyle unto me, thorow out youre generacions. No mans flesh shalbe anoynted therewith: nether shall ye make any other after the makyng of it for it is holyc, se therfore that ye take it for holyc. whosoeuer maketh like that, or whosoeuer putteth any of it upon a straunger, shall perlysh from amonge his people.

And the Lord sayd vnto Moses: take vnto the sweete splices: stacte, onycha, sweete galbanum ad pure frakēsens, of ethch like moch: ad make

¶ iij cens

XXXI. Chapter.

cens of them cōpounde after the crafte of the apoticarye, myngled together, that it maye be made pure and holye. And beat it to powder and put it before the witnesse in the tabernacle of witnesse, where I will mete the, but let it be vnto you holye. And se that ye make none after the makinge of that, but let it be vnto you holye for the Lorde. And whosoeuer shall make like vnto that, to smell thereto, shall perish from amoung his people.

¶ The xxxi. Chapter

And the Lorde spake vnto Moses saynge: beholde, I haue called by name, Bezaleel the sonne of Uri sone to Hur of the tribe of Iuda. And I haue filled hi with the sprete of God, with wisdome, understandinge and knowlege: euē in all maner worke, to finde out sole faytes, to worke in golde syluer and brasse and with the crafte to graue stones, to set and to carue in tibre and to worke in all maner workmanshipe. And beholde, I haue geue him to be his companion Ahaliab the sonne of Ahisamach of the tribe of Dan, and in the hertes of all that are wisedomed I haue put wisdom to make all that I haue commaunded the: the tabernacle of witnesse, and the arcke of witnesse, and the mercyseate that is there vpon, all the ornamente of the tabernacle, and the

table with his ordinaunce, and the pure candlestick with al his apparell, and the alter of incens, and the alter of burnt offrynges with al his vessels, and the lauer with his fote, and the vestimentes to ministre in, and the holye garmētes for Aarō the preast, and the garmētes of his sonnes to ministre in, and the anoyntinge oyle and the swete cense for the sanctuarye: accordinge to al as I haue commaunded the shall they doo.

¶ The Sabbath
And the Lorde spake vnto Moses sayng: speake vnto the childdern of Israel and saye: in any wyse beside that it serued to co-
se that ye kepe my Sabbath, for it shalbe a sygne ad heare
ne betweene me and you in youre generacions the vvorde of
for to knowe, that I the Lorde doo sanctifie god and to se-
ke his vniuersalitie vnto you. Kepe my Sabbath therfore, that it be an
holye thyng vnto you. He that defileth it, shall
be slayne therfore. For whosoeuer worketh
therein, the same soule shalbe roted out from
amonge his people. Sixe dayes shall men worke, but the seuenth daye is the Sabbath of the
holye reste of the Lorde: so that whosoeuer
doeth any worke in the Sabbath daye, shal dye
for it. wherfore let the childdern of Israel kepe their holy
the Sabbath, that they obserue it thorowe out
their generacions, that it be an appoyntement
for euer. For it shalbe a sygne betweene me, and
the childdern of Israel for euer. For in sixe dayes
the Lorde made heauen and erth, and the
seuenth

XXXI Fo. LIX

XXXI. Chapter.

cens of them cōpounde after the crafte of the apoticarye, myngled together, that it maye be made pure and holye. And beat it to powder and put it before the witnesse in the tabernacle of witnesse, where I will mete the, but let it be vnto you holye. And se that ye make none after the makinge of that, but let it be vnto you holye for the Lorde. And whosoeuer shall make like vnto that, to smell thereto, shall perishe from amoung his people.

The xxxi. Chapter

And the Lorde spake unto Moses sayng
ge beholde, I haue called by name, Bezaleel the sonne of Uri sonne to Hur of the tri
be of Iuda. And I haue filled hi with the spre
te of God, with wisdom, understandinge and
knowlege: euē in all maner worke, to finde out
sotle faytes, to worke in golde syluer and brasle
and with the crafte to graue stones, to set and to
carue in tible and to worke in all maner work
mishipe. And beholde, I haue geuē him to be
his companion Ahabiah the sonne of Ahis
mach of the tribe of Dan, and in the hertes of
all that are wiche harted I haue put wisdom to
make all that I haue commaunded the: the ta
bernacle of witnesse, and the arcke of wit
nesse, and the mercyseate that is there vpon,
all the ornamente of the tabernacle, and the
table

XXXI

Fo. LIX

the table with his ordinaunce, and the pure candlestick with al his apparell, and the alter of incens, and the alter of burntoffrynges with al his vessels, and the lauer with his fote, and the vestmentes to ministre in, and the holye garmetes for Aarō the preast, and the garmetes of his sonnes to ministre in, and the anoyntinge oyle and the swete cense for the sanctuare: accordinge to al as I haue commaunded the shall they doo.

And the Lorde spake vnto Moses sayng: spea^x The sabbath
ke vnto the childdern of Israel ad saye: i any wyse
se that ye kepe my Sabbath, for it shalbe a syg-
ne betwene me and you in youre generacions
for to knowe, that I the Lorde doo sanctifie
you. Kepe my Sabbath therfore, that it be an
holye thyng unto you. He that defileth it, shal
be slayne therfore. For whosoeuer worketh
therein, the same soule shalbe rooted out from
amonge his people. Sixe dayes shall men wor-
ke, but the seventh daye is the Sabbath of the
holye reste of the Lorde: so that whosoeuer
doeth any worke in the Sabbath daye, shal dye
for it. wherfore let the childdern of Israel kepe their holy
the Sabbath, that they obserue it thorowe out
their generacions, that it be an appoyntement
for euer. For it shalbe a sygne betwene me, and
the childdern of Israel for euer. For in sixe da-
yes the Lorde made heauen and erth, and the
seveth

XXXII. Chapter.

Seuenth daye he rested and was refresched.
And whē he had made an end of comening
with Moses vpon the mounte Sinai, he gaue
him two tables of witnesse: which were of stonē
and written with the finger of God.

¶ The xxxij. Chapter

And when the people sawe that it was lō
ge or Moses came dounē out of the mo
untayne, they gathered them selues together ad
came vnto Aaron and sayde vnto him: Vp ad
make vs a god to goo before vs: for of this
Moses the felowe that brought vs out of the
londe off Egypce, we wote not what ys beco
me.

And Aaron saide vnto them: plucke of the
golden earynges which are in the eares of you
re wyues, youre sonnes ad of youre doughtiers:
and bryngē them vnto me. And all the peo
ple plucked of the golden earinges that were
in their eares, and broughte them vnto Aaron.
And he receaued them of their handes and fa
cyoned it with a grauer and made it a calfe of
molten metall. And they sayde: This is thi god
O Israel, whiche brought the out of the londe
of Egypce.

And when Aaron sawe that, he made an al
tare

XXXII. Fo. LX

tare before it, and made a proclamation saing
tomorrow shalbe holy daye vnto the Lorde.
And they rose vp in the mornyng and offred
burntoffrynges, and brought offrynges of at
tonement also. And than they satt them dou
ne to eate and drynke, and rose vpp agayne to
playe.

Than the Lorde sayde vnto Moses: go get
the cloune, for thi people which thou brough
test out of the lāde of Egypce, haue marred all
they are turned at once out of the waye whiche
I comaunded thē, ad haue made thē a calfe of
molten metall, ad haue worshipped it ad haue
offred therto and haue saide: This is thy God
thou Israel, which hath brought the out of the
lande of Egypce. And the Lorde sayde vnto
Moses: beholde, I see this people that it is a sti
fe necked people, and now therfore suffre me The popa
vvolde curse
xx. hundred
thousande as
blacke as co
les, and sende
thē to hell for
to haue soule
that my wrath maye waxe hote vppō thē, and profe, and
vvolde not
have prayed
Moses did.
that I maye consume thē: and than will I make
of the a mightie people,

Than Moses besoughte the Lorde his God
and sayde: O Lord, why shuld thy wrath waxe
hote apō thy people which thou hast brought
out of the lande of Egypce with great power
and with a mightie hande? wherfore shuld the
Egiptians speake and saye: For a mischefe
dyd he bryngē them out: euen for to flee
them in

XXXII. Chapter.

them in the mountayns, and to consume them from the face of the erth. Turne from thi feare se wrath, and haue compassion ouer the wikednesse of thi people. Remembre Abrahā, Isaac and Israel thy seruautes, to whō thou sworest by thyne owne selfe and laideſt vnto the: I wil mul tiply youre ſeed as the ſtarres of heauen, and al thi lande whiche I haue ſaide, I will geue vnto youre ſeed: and they ſhall eheret it for euer. And the Lorde refrayned him ſelfe from that euell, which he ſayde he wolde do vnto his peo ple.

And Moses turned his backe and went dou ne frō the hyll, and the ij. tables of witneſſe in his hande: which were verytē on both the lea ues and were the worke of God, and the writinge was the writinge of God graue apon the ta bles. And when Iosua herde the noyſe of the people as they ſhouted, he ſaide vnto Moses: there is a noyſe of warre in the hoste. And he ſayde: it is not the crye of the that haue the maſtrye, nor of the that haue the worse: but I doo heare the noyſe of ſynginge.

And as ſoone as he came nye vnto the ho ſte and ſaw the calfe and the daunsyng, his wrath waxed hote, and he caſt the tables out of his hande, and brake them euen at the hyll fo te. And he toke the calfe which they had made

and

XXXII. Chapter. Fo. XLI.

and burned it with fyre, and ſtampit it vnto pow der and ſtrowed it in the water, and made the childeſt of Israel drynke. And thā Moses ſayde vnto Aarō: what dyd thi people vnto the that thou haſt brought ſo great a lynne apon them.

And Aaron ſayde: let not the wrath of my Lorde waxe feareſe, thou knowest the people that they are even ſett on myſchefe: they ſayde vnto me: make us a god to goo before us, for we wote not what is become of Moses the fe low that brought us out of the lande of Egipte. And I ſayde vnto them: let them that haue golde, take and bryng it me: and I keſt it in to the fyre, and there of came out thi calfe

when Moses ſaw that the people were na ked (for Aaron had made them naked vnto their shame when they made iſſurrecſſion) he went and ſtoke in the gate of the hoste and ſayde: If any man perteyne vnto the Lorde, lett him come to me. And all the ſonnes of Leui gathered them ſelues together and came vnto him. And he ſayde vnto them, thus ſayeth the Lorde of Israel: put every man his ſwerde by his ſyde, and goo in and out from gate to gate thoro w out the hoste: and flee every man his brother, every man his frende and every man his neigboure. And the childeſt of Leui dyd

as Mo

XXXIII. Chapter.

The popis
full sleeth
wo thā A ar
roncalf, eue
an hundred
thousand for
one heere of
them.
as Moses had sayde. And there were slayne of
the people the same daye, aboue thre thousand
men. Then Moses sayde: fyll youre handes
vnto the Lorde this daye, euery man vppō his
sonne and vppon his brother: to bryngē vppō
you a blesyngē this daye.

And on the morowe, Moses sayde vnto the
people: Ye haue synned a great synne. But
now I will goo vpp vnto the Lorde, to witt
whether I can make an attonement for youre
synne.

And Moses went agayne vnto the Lorde
and sayde: Oh, this people haue synned a great
synne and haue made the a god of golde: Yet
O p̄fifull Moses, id li. forgeue them their synne I praye the: Yf not
kev yse: O wype me out of thy boke which thou hast writ
ut Roma. ix. tcn. And the Lorde sayde vnto Moses: I will
And o abbor
minable pope
mercileſe 1-
put him out of my boke that hath synned aga
vndt all hisynſt me. But goo and bryngē the people vnto
the lande which I sayde vnto the beholde, my
ne angell shall goo before the. Neuerthelater
in the daye when I vylset, I will vylsett their synne
vppon them. And the Lorde plaged the
people, because they made the calfe which A
ron made.

The. xxxij. Chapter

And the Lorde sayde vnto Moses: de
parte ad goo hence: both thou ad the
people

XXXIII. Chapter Fo. LXII.

people which thou hast brought out of the lād
of Egyp̄e, vnto the lande which I swore vnto
Abrahā, Isaac ad Iacob sayngē: vnto thi seed
I will geue it. And I will sende an angell befo
re the, and will cast out the Canaanytes, the A
morites, the Hethites, the Pherezites, the He
wites and the Iebulites: that thou mast goo in
to a lande that floweth with mylke ad honye.
But I will not goo among you my selfe, for ye
are a styncked people: leſt I consume you by
the waye. And when the people heard this eu
ell tydinges, they sorowed: ad no mā dyd put
on his best rayment.

And the Lorde spake vnto Moses, saye vnto
the childern of Israel: ye are a styncked
people: I must come ons sodenly upon you, ad
make an ende of you. But now put youre
goodly raymet from you, that I maye weſe v
hat to do vnto you. And the childern of Is
rael layde their goodly raymet from them eu
nder the mount Horeb.

And Moses toke the tabernacle ad pitched
it without the hoste a ferre of frō the hoste, ad
called it the tabernacle of wytneſſe. And al
that wold axe any questiō of the Lorde, went
out vnto the tabernacle of wytneſſe which
was without the hoste. And when Moses w̄
out vnto the tabernacle, all the people rose
vp ad

XXXIII. Chapre.

up and stode euery man in his tentdore and lo ked after Moses, vntill he was gone in to the tabernacle. And as soone as Moses was entred in to the tabernacle, the clouden piler descended and stode in the dore of the tabernacle, ad he talked with Moses. And when all the people sawe the clouden piler stonde in the tabernacle dore, they rose up and worshipped: euery man in his tentdore.

And the Lorde spake vnto Moses face to face, as a man speakeþ vnto his frende. And whern Moses turned agayne in to the hoste, the ladd Iosua his seruaunte the sonne of Nun departed not out of the tabernacle. And Moses sayde vnto the Lorde: se, thou saydest vnto me: lede this people forth, but thou shewest me not whom thou wylt send with me. And hast sayde moreouer: I knowe the by name and thou hast also founde grace in my syghte: Now therfore, yf I haue founde fauoure in thi syghte, shew me thy waye ad let me know the: that I maye fynde grace in thi sighte. And loke on this also, how that this nacyon is thi people.

The popish
saye, my chy-
rche, mi parech
my diocese,
the, and I will geue the rest. And he sayde: yf
and the mon-
kes and frires
saye all is ou-
se for how shall it be knowne now that both
I and

XXXIII. Chapre. Fo. XLIII.

I and thi people haue founde fauoure in thi si ghte, but in that thou goest with us: that both I and thi people haue a preemynence before all the people that are vpon the face of the er th. And the Lorde sayde vnto Moses: I will doo this also that thou hast sayde, for thou hast founde grace in my sighte, and I knowe the by name.

And he sayde: I besech the, shewe me thi glorie: And he sayde: I will make all my good goo before the, and I will be called in this na me Iehouah before the, ad wil shew mercy to whom I shew mercy, and will haue compassion on whom I haue compassion. And he sayde furthermore: thou mayst not se my face, for there shall no man se me and lyue.

And the Lorde sayde: beholde, there is a place by me, and thou shalt stonde upon a rocke, and while my glorie goeth forth I will put the in a clyste of the rocke, and will put myne hande upon the while I passe by. And then I will take awaie myne hande, and thou shalt se my backe partes: but my face shall not be sene.

The. xxxiiij. Chapter.

A Nd the Lorde sayde vnto Moses: hew the ij. tables of stone like vnto the first that I maye write in the the wordes which we re in

XXXIII. Chapter.

re in the fyſt.ij. tables, which thou brakſt. And be reciye agaynt the morniſe that thou mayſt come vpp early vnto the mount of ſinai and ſtode me there apō the toppe of the mount. But let no man come vp with the, nether let any man be ſene thorowt all the mount, nether let ſhepe nor oxen ſede before the hyll.

And Moſes hewed.ij. tables of ſtone like vnto the firſt. And roſe vp early in the morning. And went vp vnto the mount of ſinai as the Lorde comauanded him: And toke in his haſte the.ij. tables of ſtone. And the Lorde deſcended in the cloude, and ſtode with him there: And he caſted apō the name of the Lorde. And whē the Lorde walked before him, he cryed: Lorde Lorde God full of compassion and mercy, which art not lightly angrye but abundaſt in mercy and trueth. And kepeſt mercy in ſtore for thouſandes, and forgeueſt wikedneſſe, treſpace and synne, for there is no man ynnocēt before the) and viſteſt the wiſkydneſſe of the fathers vpon the childefrom and apon childefrom childefrom. even vnto the thryd and fourth generatiō. And Moſes bowed hymſelf to the erth quykly, and worſhipped and ſayde: yf I haue forſide grace in thiſtiche o Lorde, than let my Lorde goo with us (for it is a ſtuburne people) and haue mercy apon

XXXIII. Chapte. Fo. XLIII.

apō oure wikedneſſe and oure synne, and let us be thyne enheritaunce.

And he ſayde: beholde, I make an appoynment before all this people, that I will do maruells: ſoþ as haue not bene done in all the worlde, nether amōge any nacyon. And all the people amōge which thou art, ſhall ſe the worke of the Lorde: for it is a terryble thinge that I will doo with the: kepe all that I comauande the this daye, and beholde: I will caſt out before the: the Amorites, Canaanites, Hethites, Pherezites, Heuites and Iebuſites. Take hede to thi ſelue, that thou make no compaete with the inhabitants of the lōde whether thou goest leſt it be cauſe of ruyne amōge you. But ouerthowre their alters and breke their pilers, and cutt downe their grooues, for thou ſhalt worſhippe no ſtrouenge God. For the Lorde is cauſed gelous, because he is a gealous God: leſt yf thou make any agreement with the inhabitants of the lande, when they go a whoorynge after their goddes and do ſacrifice vnto their goddes, they call the and thou eate of their ſacrifice: and thou take of their daughters vnto thi ſonnes, and when their doughters goo a whoorynge after their goddes, they make thi ſonnes goo a whoorynge after their goddes alſo.

Thou

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Thou shalt make the no goddes of metall
The fest of swete bred shalt thou kepe, ad. viij.
dayes thou shalt eate unleuended bred (as I
commaunded the) in the tyme apoynted in the
moneth of Abib: for in the moneth of Abib
thou camest out of Egypce. All that breaketh
vp the matryce shalbe mine, and all that bre-
keth the matryce amonge thi catell, yf it be ma-
le: whether it be oxe or shepe. But the first of
the asse thou shalt by out with a shepe, or yf
thou redeme him not: se thou breake his ne-
cke. All the firstborne of thi sonnes thou must
nedes redeme. And se that no man appearre be-
fore me emptye.

That is a god-
texte for the
paper

Sixe dayes thou shalt worke, and the seveth
thou shalt rest: both from earynge and reapyng.
Thou shalt obserue the feast of wekes wi-
th the fyrt frutes of wheate heruest, ad the fe-
ast of ingaderyng at the yeres ende. Thise in
a yere shall all youre men childdern appearre be-
fore the Lorde Ichouah God of Israel: for I
will cast out the nacyons before the and will
enlarge thi costes, so that no man shall desyre
thi londe, while thou goest vp to appearre befo-
re the face of the Lorde thi God, thysle in the
yere.

Thou shalt not offre the bloude of my sa-
crifice with leuended bred: nether shall ought
of the

XXXIII. Chapter. LXV.

of the sacrifice of the feast of Passeover, be le-
fie vnto the morninge. The first of the firstfru-
tes of thy lode, thou shalt brynge vnto the hou-
se of the Lorde thy God. And se, that thou
seth not a kydd in his mothers mylke.

And the Lorde sayde vnto Moses: write
these wordes, for vpon these wordes I haue
made a couenaunt with the and with the chil-
dern of Israel. And he was there with the Lor-
de xl. dayes ad. xl. nyghtes, ad nether ate bred
nor dronke water. And he wrote in the tables
the wordes of the couenaunt: euen ten verses.

And Moses came doune from mount Si-
nai and the ij. tables of witnesse in his hande,
and yet he wylt not that the skynne of his face
shone with beames of his comenynge with
him. And when Aaron and all the childdern of
Israel loked apon Moses and sawe that the
skynne of his face shone with beames, they we-
re a frayde to come nyc him. But he called the
to him, and then Aaron and all the chefe of
the compayne came vnto him, ad Moses tal-
ked with them.

And at the last all the childdern of Israel ca-
me vnto him, and he commaunded them all
that the Lorde had sayde vnto him in mount
Sinai. And as soone as he had made an ende
of comenynge with them, he put a coueryng
I apon

XXXV. Chapter.

apō his face. But whē he went before the Lorde to speake with him, he tooke the couerige of vntill he came out. And he came out and spake vnto the childdern of Israel that which he was commaunded. And the childdern of Israel sawe the face of Moses, that the skynne of his face shone with beames: but Moses put a couerynge vpon his face, vntill he went in, to comen with him.

The. xxxv. Chapter.

And Moses gathered all the compayne of the childdern of Israel together, and sayde vnto them: these are the thinges which the Lorde hath commaunded to doo: Sixe dayes ye shall worke, but the seventh daye shal be vnto you the holy Sabbath of the Lordes rest: so that whosoeuer doth any worke there in, shall dye. Moreouer ye shall kyndle no fyre thorow out all youre habitacyons apō the Sabbath daye.

And Moses spake vnto all the multitude of the childdern of Israel sainge: this is the thin ge which the Lorde cōmaunded saynge: Geue frō amōge you an heueofringe, vnto the Lorde. All thatt are willynge in their hertes, shall bryng heueofringes vnto the Lorde: golde, siluer, brasse: Iacynete, scarlet, purpull, bysse and gootes hare: rams skynnes red and taxus skynnes and

The Pope
speakeþ that
whiche he is
not comua-
nded.

XXXV. Chapter. Fo. LXVI.

hes and Sethim wood: and oyle for lightes and spices for the anoyntyng oyle and for the sweete cens: And Onixstones and stones to be sett for the Ephod and for the brestlappe.

And let all them that are royscharted amōge you, come and make all that the Lorde hath commaunded: the habitacion and the tent therof with his couerynge and his rynges, bordes, barres, pilers and sokettes: the arke and the staues thereof with the mercyseate and the vayle that couereth it: the table and his staues with all that perteyneth thereto and the shewbread: the candelsticke of lighte with his apparell and his lampes and the oyle for the lightes: the censalter and his staues, the anoyntyng oyle and the sweete cens and the hangyng before the tabernacle dore: the alter of burntysacrifices and his brasen gredyren that longeth there to with his staues and all his ordynaunce and the lauer and his fote: the hangynges of the courte with his pilers and their sokettes, and the hangyng to the dore of the courte: the pynnes of the habitacion and the pynnes of the courte with their boordes: the mynystrynge garmentes to mynystre with in holynesse, and the hely vestimentes of Aaron the preast and the vestimentes of his sonnes to mynystre in.

Iij And

XXXV. Chapter.

And all the compayne of the childefrom of Israel departed from the presence of Moyses. And they went (as many as their hertes coraged them and as many as their spirites made them willynge) and broughte heueoffrynges vnto the Lorde, to the makyng of the tabernacle of wytnesse and for all his ofes and for the holy vestmentes. And the men came with the wemen (euen as manye as were willynge har ted) and brought bracelettes, earynges, rynges and girdels and all maner Jewels of golde. And all the men that waued waueoffrynges of golde vnto the Lorde and euery man with whom was founde Iacynete, scarlet, purpull, bysse or gootes hayre or red skynnes of ram mes or taxus skynnes, brought it. And all that houe vpp golde or brasfe, brought an heueoffryng vnto the Lorde. And all men with whom was founde sethim wodd mete for any maner worke or scruyee, brought it.

And all the wemen that were wise herted to worke with their handes, spanne, and brought the sponne worke, both of Iacynete, scarlet, purpull and bysse. And all the wemen that excelled in wyldeome of herte, spāne the getes hayre. And the lordes brought Onix stones and settstones for the E pod, and for the bres lappe, and spyce and oyle: both for the lights

XXXVI. Chapter. Fo. XLVII

and for the anoyntyng cyle and for the swete cens. And the childefrom of Israel brought wyl geoffrynges vnto the Lorde, both men and women: as many as their hertes made the wyl ge to bryng, for all maner workes which the Lorde had commaunded to make by the hande of Moses.

And Moses sayde vnto the childefrom of Israel: beholde, the Lorde hath called by name Bezabeel the son of Uri the son of Hur of the trybe of Iuda, and hath fylled him with the sprete of God, with wisdome, understandinge and knowlege, euen in all maner worke, to fynde out curyous workes, to worke in golde, syluer and brasfe: and with grauynge of stones to lett, and with keruynge in wood, and to worke in all maner of sole worke. And he hath put in hys harte the grace to teach: both him and Ahaliab the son of Ahisamach of the trybe of Dan hath he fylled with wisdome of her te, to worke all maner of grauen worke: they are also broderers and workers with needle. In Iacynete, scarlet, purple and bysse, and are wemen that can make all maner worke, and can deuyle sole worke.

The. xxxvi. Chapter.

And Bezalel wrought and Ahaliab ad all wyse herted mē to whom the Lorde had

XXXVI. Chapter

had geuen wylisme and understandyng, to knowe how to worke all maner worke for the holye servicc, in all that the Lorde commaunded. And Moses called for Bezaleel Ahaliab and all the wise harted men in whose hertes the Lorde had put wylisme, euē as many ab their hertes coraged to come vnto the worke to worke it. And they receaued of Moses all the heueoffrynges which the childef of Israel had brought for the worke of the holye service to make it with all. And they broughe besyde that wyllyngeoffrynges every mornyng.

And all the wise men that wrought all the holye worke, came every man from his worke when wil the which they made, and spake vnto Moses sayng: the people bryngē to moch and aboue that bid to ofere is ynoch to serue for the werke which the dinge of saint Lorde hath commaunded to make. And then Peters chryscht: and when Moses gaue a commaundment, and they caſſed it to be proclaimed thorow out the houſe, and forſte sayng: fe that nether man nor woman bid to geue the more longe to make moſe ſida, eonſt neuer verely until they haue all. fycyent for them vnto all the worke, to make it and to moch.

And

XXXVI. Chapter. Fo. XLVIII.

And all the wyſe harted men amonge them that wroughte in the worke of the habytacion made: euē .x. corteynes of twyned byſſe, lacynete, ſcarlet and purple, and made them full of cherubyns with broderid worke. The length of one curtayne was. xxvij. cubettes and the bredth. iiiij. and were all off one ſyde. And they coupled fyue curtaynes by them ſelues, and other fyue by them ſelues. And they made fyfthe louppes of lacincete alonge by the edge of the vtmoſt curtayne, euē in the ſilvege of the couplynge courtyne: And likewiſe they made on the ſyde of the vtmoſt couplynge curtayne on the other ſyde, fyfthe louppes they made in the one curtayne, and fyfthe in the edge of the couplynge courtyne on the other ſyde: ſo that the louppes were one oueragenſt another. And they made fyfthe rynges of golde, and coupled the curtaynes one to another with the rynges: and ſo was it made a dwellinge place.

And they made xi. curtaynes of goote heere to be a tent ouer the tabernacle xxx. cubettes longe a pece and .iiij. cubettes brode, and they all .xi. of one ſyde. And they coupled .v. by them ſelues, and

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and. vi, by them selues, and they made fyfthe louppes alonge by the border of the vtmost couplinge courtayne on the one syde, and fyfthe in the edge of the couplynge curtayne on the other syde. And they made fyfthe rynges of brasse to couple the tent together that it myght be one. And they made a couerynge vnto the tent of rammes skynnes red, and yet another of taxus skynnes aboue all.

And they made bordes for the dwellynge place of sethim wodd that stode vpright every boorde. x. cubetes longe and a cubet ad an halfe brode. And they made. ij. fete to every boorde of the dwellynge place ioyninge one to another. And they made. xx. boordes for the south syde of the habytacion, and. xl. sokettes of syluer vnder the. xx. boordes. ij. sokettes vnder every boorde, euen for the. ij. fete of the. And for the other syde of the dwellynge towards the north, they made other. xx. boordes with xl. sokettes of syluer. ij. sokettes vnder every boorde. And behynde in the ende of the tabernacle towards the west, they made. vi. boordes and. ij. other bordes for the corners of the habytacion behynde, and they were ioyned close both beneth and also aboue with clampes, and thus they dyd to both the corners: so they were in all. viii. boordes and. xvi. sokettes, vnder

XXXVII. Chapter Fo. LXIX.

der every borde two sokettes.

And they made barres of sethim wodd. v. for the bordes of the one syde of the habitacion and. v. for the other, ad fwe for the bordes of the west ende of the habitacion. And they made the myddeli barre to shote thorowe the bordes: euen from the one ende to the other, and overlayde the bordes with golde, and made the rynges of golde to thrust the barres thoro, and couered the barres with golde. And they made an hangyng of Iacincte, of scarlett purple ad twyned bysse with cherubyns of broderd worke. And made thervnto. iiiij. pilers of sethim wodd and overlayde them with golde. Their knoppes were also of gold, ad they cast for them. iiiij. sokettes of syluer. And they made an hangyng for the tabernacle dore of Iacincte, scarlett, purple and twyned bysse of nedle worke, and the pilers of it were fwe with the knoppes, and overlayde the heades of them and the whooppes with golde, with their fwe sokettes of brasse.

The. xxxvij. Chapter

And bezaled made the arcke of sethim wodd two cubettes and an halfe longe and a cubette and a halfe brode, and a cubett and a halfe hye: and overlayde it with fyne golde

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de both within and without, and made a crowne of golde to it rounde aboute, and cast for it iiiij. rynges of golde for the .iiij. corners of it: twoo rynges for the one syde and two for the other, and made staues of Sethim wodd, and couered them wyyth golde, and put the staues in the rynges alonge by the syde of the arcke to bere it with all.

And he made the mercysate of pure golde two cubettes and a halfe longe and one cubette and a halfe brode, and made two cherubyns of thicke golde apon the two endes off the mercysate: One cherub on the one ende, and another cherub on the other ende of the mercysate. And the cherubyns spredde out their wynges aboue an hye, and couered the mercysate therewith, And their faces were one to another: euyn to the mercysate warde, were the faces of the cherubins.

And he made the table of sethim wodd two cubettes longe and a cubette brode, and a cubette and an halfe hyghe, and overlayde it with fine golde, and made thereto a crowne of golde rounde aboute, and made thereto an rhoof an hande brede rounde aboute, and made vnto the whope a crowne of golde rounde aboute, and cast for it .iiij. rynges of golde and put the rynges in the .iiij. corners by the fete:

euyn

XXXVII. Chapter Fo. LXXX.

even vnder the whope to put staues in to bere the table with all. And he made staues of Sethim wodd and couered them with golde to bere the table with all, and made the vessels that were on the table of pure golde, the dysshes, spones, flattpeeces and pottes to poure with all,

And he made the candelsticke of pure thicke golde: both the candelsticke and his shaft: with braunces, bolles, knoppes and floures procedyng out of it. Sixe braunches proceddinge out of the sydes thereof .ij. out of the one syde and .ij. out of the other. And on every braunche were .ij. cuppes like vnto almondes, wyyth knoppes and floures thorow out the sixe braunches that proceded out of the candelsticke. And apon the candelsticke selfe, were .iiij. cuppes after the facyon of almondes with knoppes and floures: vnder eueri two braunches a knoppe. And the knoppes and the braunches proceded out of it, and were all one pece of pure thicke golde. And he made seuen lampes thereto, and the snoffers thereof, and fyrepaines of pure golde. An hundred weyghte of pure golde, made both it and all that belonched thereto.

And he made the cēsalter of sethi wodd of a cubett lōge and a cubett brode: euē .iiij. square and

XXXVIII. Chaptre

and two cubettes hye with hornes procedyng out of it. And he couered it with pure golde both the toppe ad the sydes rounde aboue ad the hornes of it, and made vnto it a crowne of golde rounde aboue. And he made two ryn- ges of golde vnto it, euen vnder the crowne apon other syde of it, to put staues in for to bere it with al: and made staues of sethim wodd, ad overlayde them with golde. And he made the holy anoyntinge oyle and the sweete pure incens after the apothecarys craft.

¶ The xxxvij. Chapter

And he made the burntoffryngalter of sethim wodd, ffeue cubettes longe ad. v cubettes brode: euen. iiiij. square, and. iiij. cubettes hye. And he made hornes in the. iiij. corners of it procedinge out of it, and overlayde it with brasse. And he made all the vessels of the alter: the cauldrons, shovels, basyns, fleshshokes and colepannes all of brasse.

And he made a brasen gredyren of networke vnto the alter rounde aboue alowe beneath vnder the compasse of the alter: so that it reached vnto halfe the altare, and cast. iiij. rynges of brasse for the. iiij. endes of the gredyren to put staues in. And he made staues of sethim wodd and couered them with brasse, and put the staues in the rynges alonge by the alter ly-

XXXVIII. Chaptre Fo. LXXI

de to bere it with all, and made the alter holo- we with bordes.

And he made the lauer of brasse and the fo- te of it also of brasse, in the syghte of them that dyd watch before the dore of the tabernacle of witnessse.

And he made the courte with hangynges oftwyned bysse of an hundred cubettes longe vpon the southsyde, ad. xx. pilers with. xx. sokettes of brasse: but the knoppes of the pilers, ad the whoopes were syluer. And on the north syde the hangynges were an hundred cubettes longe with. xx. pilers and. xx. sokettes of bras- se, but the knoppes and the whoopes of the pilers were of syluer. And on the west syde, were hangynges of. l. cubettes longe, and. x. pilers with their. x. sokettes, and the knoppes ad the whoopes of the pilers were syluer. And on the east syde towarde the sonne rylyng, were han- gynges of. l. cubettes: the hangynges of the one syde of the gate were. xv. cubettes longe, and their pilers. iiij. with their. iiij. sokettes. And off the other syde of the court gate, were hangin- ges also of. xv. cubettes longe, and their pilers. iii. with. iiij. sokettes. Now all the hangynges of the courte rounde aboue, were of twyned bysse, ad the sokettes of the pilers were brasse: but the knoppes ad the whoopes of the pilers we- re syl-

XXXVII. Chapter.

re syluer, and the heedes were overlayde wth
syluer, ad all the pilers of the courte were who
ped aboue with syluer. And the hanginge of
the gate of the courte was needleworke: of la
cincte, scarlet, purple, and twyned bysse. xx. cu
bettes longe and fwe in the breth, acordyn
ge to the hangynges of the courte. And the pi
lers were. iiiij. with. iiij. sokettes of brasse, ad the
knoppes of syluer, ad the heedes overlayde wi
th syluer and whoped aboue with syluer, ad all
the pynnes of the tabernacle ad of the courte
rounde aboue were brasse.

This is the summe of the habitacyō of wit
nesse, whiche was counted at the commaund
ment of Moses: and was the office of the Le
uites by the hande of Ithamar sonne to Aaron
the preast. And Bezaleel sonne of Uri sonne
to Hur of the rybe of Iuda, made all that the
Lorde commaunded Moses, and with hi Aha
liab sonne of Ahisamach of the tribe of Dan,
a cōnyng grauer ad a worker of needle worke
In lacincte, scarlett, purple ad bysse.

All the golde that was occupyd apon all
the worke of the holy place (whiche was the
golde of the waueofferynge) was ,xxix. hun
dred weyght and seuen hundred and .xxx. sy
cles, acordynge to the holy sytle. And the sum
me of syluer that came of the multitude, was .v
score

XXXVIII. Chapitre Fo. LXXXII

score hundred weyght and a thousande seuen
hundred and .lxxv. sycles of the holysytle.
Every man offryng halfe a sytle after the wey
ght of the holysytle amoung them that went
to be nombrd from .xx. yere olde and aboue,
amoung .vj. hundred thousande ad .iiij. thousan
de ad v. hundred ad l. men.

And the .v. score hundred weyght of syluer,
went to the castynge of the sokettes of the san
ctuary and the sokettes of the vayle: an hun
dred sokettes of the fwe score hundred weigh
an hundred weyght to every sokette. And the
thousaude seuen hundred and .lxxv. sycles, ma
de knoppes to the pilers ad overlayde the hee
des and whoped them.

And the brasse of the waueofferynge was
lxx. hundred weyght and two thousande, and
iiij. hundred sycles. And therewith he made
the sokettes to the doore of the tabernacle of
witnessse, and the brasen altare, and the brasen
gredyren that longeth thereto, and all the ves
tels of the alter, and the sokettes of the courte
rounde aboue, and the sokettes of the courte
gate, and all the pynnes off the habitacyō,
and all the pynnes of the courte rounde ab
oue.

And of

And of the Iacynete, scarlet, purple and twyned bysse, they made the vestimentes of ministracion to do seruyce in in that holyc place, and made the holyc garmentes that perteyned to Aaron, as the Lorde commaunded Moses.

And they made the Ephod of golde, Iacynete, scarlet, purple, and twyned bysse. And they dyd beate the golde in to thynne plates, and cutte it in to wyrce: to worke it in the Iacynete, scarlet, purple and the bysse, with broderd worke. And they made the sydes come together, and cloosed them vp by the two edges. And the brodrynge of the girdel that was vpon it, was of the same stoffe and after the same worke of golde, Iacynete, scarlet, purple and twyned bysse, as the Lorde commaunded Moses.

And they wrought onix stones cloosed in ouches of golde and grauē as sygnettes are grauen with the names of the children of Israel, and put them on the shulders of the Ephod that they shulde be a remembraunce off the children of Israel, as the Lorde commaunded Moses.

And they made the brestlappe of conning worke, after the worke of the Ephod: even of golde, Iacynete, scarlet, purple and twyned bysse

And

And they made it. iiiij. square and double, an ha de bredth longē and an ha de bredth brode. And thei filled it with. iiiij. rowes of stones (the first rowe: Sardios, a Topas and smaragdus. the secōde rowe: a Rubin, Saphir and a Diamōde. The. iiiij. rowe: Ligurios, an Achat and a Amatist. The fourth rowe: a Turcas, an Onix and a Iaspis) closed in ouches of gold in their inclo sers. And the. xij. stones were grauē as sygnet tes with the names of the children of Israel: every stone with his name, accordinge to the. xij. trybes.

And they made apon the brestlappe, twoo fastenynge cheynes of wrethen worke and pure golde. And they made two hokes of golde and two golde tynges, and put the two tynges apō the two corners of the brestlappe. And they put the two chaynes of golde in the. ij. rynges, in the corners of the brestlappe. And the. ij. endes of the two cheynes they fastened in the. ij. hokes, and put them on the shulders of the Ephod upon the forefront of it.

And they made two other rynges of golde and put them on the two other corners of the brestlappe alonge apon the edge of it, toward the insyde of the Ephod that is ouer agaynst it. And they made yet two other golde rynges, and put them on the. ij. sydes of the Ephod, beneth

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XXXIX.

on the fore syde of it: euē where the sydes goe together, aboue apon the brodrynge of the Ephod, ȳd they strayned the brestlappe by his ri- ges vnto the ringes of the Ephod, with laces of Iacincte, that it myghte lye fast apon the brodrynge of the Ephod, and shulde not be low- sed from of the Ephod: as the Lorde comau- ded Moses.

And he made the tunycle vnto the Ephod of wouen worke and all together of Iacincte, ȳd the heade of the tunycle was in the middest of it as the color of a partlet, with a bonde rounde aboue the color, that it shulde not rent, And they made beneath apon the hem of the tunycle: pomgranates of Iacincte, scarlet, purple and twyned bysse, And they made litle belles of pure golde, ȳd put them amouge the pomgranates rounde aboue apō the edge of the tunycle a bell ȳd a pomgranate, a bell ȳd a pomgranate rounde aboue the hemmes of the tunycle to myniste in, as the Lorde comau- ded Moses

And they made cotes of bysse of reouē wor- ke for Aaren and his sonnes, and a mytre off bysse, and goodly bonettes of bysse, and lycen breeches off twyned bysse, and a gyrciell of twy- ned bysse, Iacincte, scarlett and purple: euē of needle worke, as the Lorde comauded Moses, And

XXXIX Fo. LXXXIII

And they made the plate of the holy crowne of fine golde, ȳd wrote apō it with graue worke: the holynes of the Lorde, ȳd tyed it to a la- ce of Iacincte to fasten yt an hyc apon the myre, as the Lorde comauded Moses.

Thus was all the worke of the habitacyon of the tabernacle of witnesse, finysshed. And the chilidren of Israel clid, acordyng to all that the Lorde had comauded Moses. And they brought the habitacyon vnto Moses: the tent and all his apparell thereof: the buttones boordes, barres, pilers and sokettes: and the couerunge of rams skynnes red, and the couerunge of taxus skynnes, and the hanginge vayle, and the arcke of witnesse with the staves thereof, and the mercyseate: the table and all the ordinaunce thereof, and the shewbred, and the pure candelsticke, and the lampes pre- pared therenvnto with all the vessels thereof, and the oyle for lyghtes, and the golden altare and the anoyntyng oyle and the swete cens, and the hangynges of the tabernacle doore, ȳd the brasen alter, and the gredyern of brassec ion- gynghe therenvnto with his barres and all hys refells, and the lauer with his fote, and the han- ginges of the courte with his pilers and soket- tes, and the hangynges to the courte gate, hys boordes and pynnes, ȳd althe ordinaunce that

K ij seruē

XL.Chapter.

serueth to the habitacion of the tabernacle of witnessē, and the ministringe vestimentes to serue in the holy place, and the holy vestimentes of Aaron the preast and his sonnes raymētes to ministre in: acordyng to all that the Lorde commaunded Moses: euen so the children of Israel made all the worke. And Moses be helde all the worke: and se, they had done it even as the Lorde commaunded: and thā Moses blessed them.

¶ The.xl.Chapter

And the Lorde spake vnto Moses saynge: In the first daye of the first month shalē thou sett vp the habitaciō of the tabernacle of witnessē, and put theri the arcke of witnessē, and couer the arcke with the vayle, and bryngē in the table and apparell it, and bryngē in the candelsticke and put on his lampes, and sett the censalter of golde before the arcke of witnessē, and put the hangyngē of the dore vnto the habitacion. And sett the burntoflynge alter before the dore of the tabernacle of witnessē, and sett the lauer betweene the tabernacle of witnessē, and the alter, and put water theri, and make the court rounde aboute, and sett vp the hangyngē of the courte gate.

And

XXXVIII.Chapter F. LXXV.

And take the anoyntinge oyle and anoynt the habitacion and all that is there in, and has of this texte lōe it and all that belongeth there to: that it maye be holyc. And anoynte the altar of the burringe alone nōstringes and all his vessels, and sanctifye maketh the priest now al the altar that it maye be most holyc. And as with our the brestapp of light and perfednesse so that they have all pō wer therby and what thei fayre is done immedately whether thei send to heven or hell, and that with out preaching either of the lawe of God or of his ho. ly Gospell.

Than bryngē Aaron and his sonnes vnto the dore of the tabernacle of witnessē, and wāsh them with water. And put apon Aaron the holyc vestimentes, and anoynte him and sanctifye him that he maye ministre vnto me, that this anoyntige maie be an euerlastinge preast hode vnto the thorow out their generacions. And Moses dyd acordige to all that the Lorde commaunded him.

Thus was the tabernacle reared vnto the first moneth in the secōde yere. And Moses rered vp the tabernacle and fastened his sōcketes, and sett vp the bordes and put in their barres, and red vp the pillers, and spred abrode the tēt ouer the habitaciō and put the coueringe of the tent an hye aboue it: as the Lorde commaunded Moses.

And he toke and put the testimonye in the arke and sett the staves to the arcke and put the merciscale an hye upon the arcke, and broughte the

XXXVIII. Chapter.

te the arcke in to the habitacion and hanged vp
the vayle ad couered the arcke of witnesse, as
the Lorde commaunded Moses.

And he put the table in the tabernacle off
witnesse in the north syde of the habitacion wi-
th out the vayle, and set the bred in ordre befo-
re the Lorde, euē as the Lorde had commaun-
ded Moses.

And he put the candelsticke in the taber-
nacle of witnesse ouer agaynst the table in the so-
uth syde of the habitacion, and set vp the lampes
before the Lorde: as the Lorde commaunded Moses. And he put the golden alter in
the tabernacle of witnesse before the vayle, ad
brent swete cens there on as the Lorde com-
maunded Moses. And set vp the hangyng in
the dore of the habitacion, and set the burnt-
offyng alter before the dore of the taber-
nacle of witnesse, and offred burntofferinges and
meatofferinges there on as the Lorde commaun-
ded Moses.

And he set the lauer betwene the taber-
nacle of witnesse and the alter, and poured wa-
ter there in to wash with all. And both Mo-
ses Aaron and his sonnes washed their hādes
and their fete there at: both when they went in
to the tabernacle of witnesse, or whē they went
to the alter, as the Lorde cōmaunded Moses.

And

XXXVIII. Chaptre Fo. LXXXVI

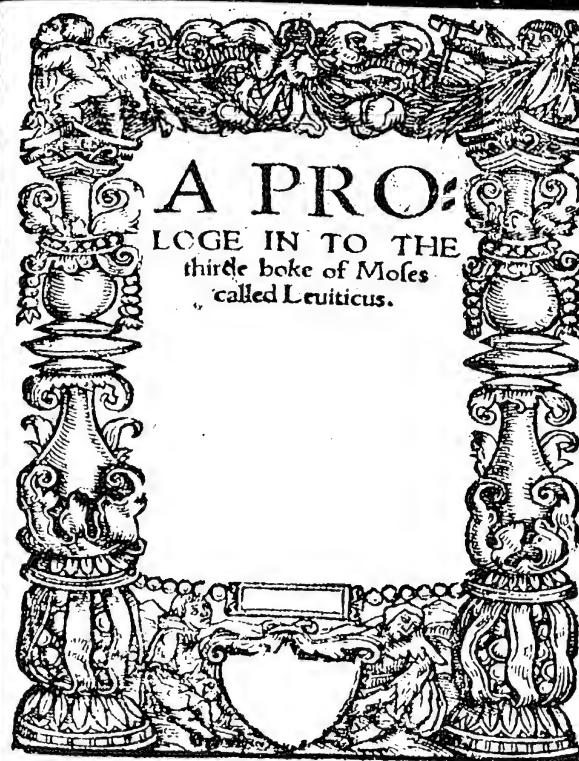
And he rēred vp the courte rounde aboue the
habitacion and the alter, and set vp the hangin-
ge of the courte gate: and so Moses synilhed
the worke.

And the clowde couered the tabernacle of
witnesse, and the glorie of the Lorde fylled the
habitacion: so that Moses coude not entre in
to the tabernacle of witnesse, because the clow-
de abode there in, and the glorie of the Loro
de fylled the habitacion.

When the clowde was taken vp from of
the habitacion, the childeern of Israēl toke their
iornayes as oft as they iornayed. And yf the
clowde departed not, they iornayed nott till it
departed: for the clowde of the Lorde was
apon the habitacion by daye, and fyre
by nyghte: in the sighte of all the
house of Israēl in all th^e
eir iornayes.

The ende of the seconde boke of Moses.

A PRO:
LOGE IN TO THE
thirde boke of Moses
called Leviticus.



¶ T
¶ A prologue in to the thirde boke of Moses,
called Leuiticus.



¶ He ceremonies which are described in the boke folowinge, were the ffe ordyned off God, (as I sayde in the ende of the prologue vpon Exodus) to occupye the mindes of that people the Israelites, and to kepe them from servinge of God after the imaginacyon of their blinde zeale and good entent: that their consciences might be stablished and they sure that they pleased God therein, which were impossible, if a man did of his awne heed that which was not commaunded of God nor depeched of any apoyntement made betweene him and God. Soch ceremonies were vnto them as an A.B. C. to lerne to spelle and read, and as a nurce to fede them with milke and pappe, and to spake vnto them after their awne capacyte and to lispe the wordes unto them according as the babes and chilidren of that age might sounde them agayne. For all that were before Christ were in the infancye and childhod of the worlde and fawne that sonne which we se openly, but thorow a cloude and had but feble and weake

¶ T
¶ twelue imaginacions of Christ, as chilidren haue in mennes deades, a fewe prophetes excepte which yet described him vnto other in sacrifices and ceremonies, likenesses, rydles, proverbes, and daiske and straunge speakeinge vntyl the full age were come that God wold shewe him openly vnto the whole worlde and delyuer them from their shadowes and cloues delight and the hethen out of their dead slepe of stacke blinde ignorancye. And as the shadowe vanisheth awaye at the comyng of the light, cuen so doo the ceremonyes and sacrifices at the comyng of Christ, and are henceforth no moare necessarye then a token left in remembraunce of a bargayne is necessary whē the bargayne is fulfilled. And though they seeme playne childish, yet they be not altogether frutelesse: as the popettes and xx. maner of tryfles which mothers permitte vnto their yonge chilidren be not all in vayne. For all be it that soch phantasyes be permittē to satisfie the chilidren lustes, yet in that they are the mothers gifte and be done in place and tyme at hit comandement, they kepe the chilidren in awe and make them knowe the mother and also make them more apte agenstle a more stonger age to obay in thinges of greater cristicite.

A ii And

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And moraouer though sacrifices and ceremonies can be no ground or fundacion to bi-
ld upon: that is, though we can proue noughe
with them: yet when we haue once found oute
Christ and his misteries, then we maye borow
figures, that is to saye allegoryes, similitudes or
examples to open Christ and the secrettes off
God hyd in Christ euyn vnto the quycke, and
to declare them more lyuely and sensibely with
them than with all the wordes of the worlde.
For similitudes haue more vertue and power
with them than bare wordes, and lead a mans
wittes further in to the pitie and marye and
spirituall vnderstandinge of the thinges, than
all the wordes that can be imagined. And tho-
ugh alto that all the ceremonies and sacrifices
haue as it were a sterrelyght of Christ, yet some
there be that haue as it were the lighte of the
brode daye a litle before the sonne risinge, and
expresse him, and the circumstaunces and ver-
tue of his deth so playnly as if we shulde playe
his passyon on a scaffold or in a stage play op-
lye before the eyes of the people. As the scape
gote, the brasen serpent, the oxe burnt without
the hostie, the passeeuerlambe &c. In so mech
that I am fully persuaded and can not but be-
lieue that God had shewed Moses the secrettes
of Christ and the vrey maner of his deth be-
fore

W T

fore hande, and commaunded him to ordene
them for the confirmacion of oure faythes whi-
che are now in the cleare daye light. And I be-
lieue also that the prophetes whiche folowed
Moses to confirme his prophesyes and to ma-
yntayne his doctrine vnto Christes cominge,
were moued by soch thinges to serche further
of Christes secrettes. And though God wold
not haue the secrettes of Christ generallie kno-
owne, saue vnto a few familiar frendes which
in that infancye he made of mans witte to hel-
pe the other babes: yet as they had a generall
promyssle that one of the seed of Abrakh shuld
come and blesse them, euyn so they had a gene-
rall fayth that God wold by the same man sa-
ue them, though they wist not by what meanes
as the very apostles when it was oft told them
yet they coude never comprehend it, till it was
fulfilled in deade.

And beyonde all this their sacrifices and ce-
remonies as farforth as the promysses annexed
vnto them extende, so farforth they saued the
and iustified them and stode them in the same
steade as oure sacramentes doo vs: not by the
power of the sacrifice or deade it selfe, but by
the vertue of the fayth in the promyssle whiche
the sacrifice or ceremonye preached, and wher-
of it was a token or sygne. For the ceremonys
and

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and sacrifices were lefte with them and comaued them to kepe the promysse in remembraunce and to wake vpp their fayth. As it is not ynoch to sende manye on errandes and to tell them what they shall doo : but they must haue a remembraunce with them, and it be but a ringe of a rush aboue one of their fingers. And as it is not ynoch to make a bargayne with wordes onlye, but we must put thereto an oth and geue ernest to confirme the faythe off the person with whom it is made. And in like maner yf a man promysse, what soeuer trifull it be, it is not helcued excepte he hold vpp his finger also, soch is the wakenesse of the world. And therfore christ him self vsed of tymes diverse ceremonyes in curyng the ffe, to sturre vpp their fayth with all. As for an example it was not the bloud of the lambe that saueth the in Egypce, when the angell smote the Egypcians: but the mercye of God and his truthe wherof that bloude was a token and remembraunce to sturre vpp their faythes wyth all. For though God make a promysse, yet it sauth na ne finallye but them that longe for it, and praye God with a stronge fayth to fullill it for his mercye and truthe onlye and knowlege theyr vneworthynesse. And cuen so oure sacramento

tes(yf

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tes(yf they be truelye ministred) preach Christ vnto vs and leade oure faythes vnto Christ, by which faythe oure synnes are done awaye and not by the deade or worke of the sacrament. For as it was impossible that the bloude off calues shuld put awaye synne : cuen so is it impossible that the water of the ryuer shuld wash oure hartes. Neuerthelesse the sacramentes clese vs and absolu vs of oure synnes as the prestes doo, in preachinge of repentaunce and fayth, for which cause ether other of them were ordened, but yf they preach not, whether it be the preast or the sacrament, so profitte they not.

And yf a man allege Christ Iohan in the. iii, chapter sayeng: Excepte a man be borne agayne of water and the holye goste he can not se the kingdome of God, and will therfore that the holye gost is present in the water and therfore the verye deade or worke doth put awaye synne: then I will send him vnto Paule whiche axeth his Galathians whether they receaued the holye goste by the deade of the lawe or by preachinge of fayth and there concludeth that the holye gost accompanyeth the preaching offayth, ad with the worde of fayth, entreteth the herte ad purgeth it, which thou mayst also vnderstonde by saynt Paule sayenge : ye are borne anew

W T

and sacrifices were lefte with them and com-
maunded them to kepe the promysse in reme-
braunce and to wake upp their fayth. As it is
not ynoch to sende manye on errandes and
to tell them what they shall doo : but they must
haue a remembraunce with them, and it be but
a ringe of a rush aboue one of their fingers.
And as it is not ynoch to make a bargayne
with wordes onlye, but we must put thereto an
oth and geue ernest to confirme the faithe off
the person with whom it is made. And in like
maner yf a man promysse, what soeuer trifull it
be, it is not beleued excepte he hold upp his
finger also, soch is the wekenesse of the world.
And therfore christ him silf vised oftrymes di-
uise ceremonyes in curyng the lyke, to sturre
upp their faith with all. As for an example it
was not the bloud of the lambe that saueth the
in Egypce, when the angell smote the Egypci-
ans: but the mercye of God and his truthe whe-
rof that bloude was a token and remembraunce
to sturre upp their faythes wyth all. For
though God make a promysse, yet it saueth no
ne finallye but them that longe for it and pra-
ye God with a stronge fayth to fulfill it for his
mercye and truthe onlye and knowlege they
vnworthynesse. And euen so oure sacramen-
tes(yf

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tes(yf they be truelye ministred) preach Christ
vnto vs and leade oure faythes vnto Christ, by
which faithe oure synnes are done awaie and
not by the deade or worke of the sacrament.
For as it was impossible that the bloude off
calues shuld put awaie synne : even so is it im-
possible that the water of the ryuer shuld wash
oure hertes. Neuerthelesse the sacramentes cle-
se vs and absolu vs of oure synnes as the pre-
astes doo, in preachinges of repentaunce and
faith, for which cause either other of them wes-
re ordered, but yf they preach not, whether it
be the prest or the sacrament, so profitte they
not.

And yf a man allege Christ Iohan in the. iij.
chapter sayeng: Excepte a man be borne agay-
ne of water and the holye goste he can not se
the kingdome of God, and will therfore that
the holye gost is present in the water and therfo-
re the verye deade or worke doth put awaie
synne: then I will send him vnto Paule whiche
axeth his Galathians whether they receaued
the holye goste by the deade of the lyme or by
preachinges of faith and there concludeth that
the holye gost accōpanyeth the preaching of fa-
ith, ad with the worde of faith, entret the ha-
te ad purgeth it, which thou mayst also vnder-
sande by saynt Paule sayenge : ye are borne
a new

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a new out of the water thorowe the worde. So now if baptim preach me the wasshing in chris-
tis bloude, so doth the holy gost accompanay-
it and that deade of preachinge thorow fayth
doth put awaye my synnes. For the holy gost is
no dome god nor no god that goeth a mummy-
ge. Yf a man saye of the sacrament of Christes
bodye ad bloud that it is a sacrifice as well for
the dead as for the quycke and therfore the ve-
ry deed it self iustifieth and putteth awaye syn-
ne. I answere that a sacrifice is the slaynge off
the body of a beest or a man: wherfore yf it be
a sacrifice, then is christes body there slayne ad
his bloude there shed: but that is not so. And
therfore it is properly no sacrifice but a sacra-
ment and a memoriall of that euerlastinge sa-
crifice once for all which he offred apon the
crosse now apon a.xv. hundred yeres a go and
preacheth only vnto them that are alyue. And
as for them that be dead, it is as profitable vnto
them as is a candell in a lantere without li-
ght vnto them that walke by the waye in a dar-
ke night, and as the gospell song in laten is vnto
them that vnderstand none at all, and as a
sermon preached to him that is dead and he-
reth it not. It preacheth vnto them that are aly-
ue only, for they that be dead, yf they dyed in
the faith which that sacrament preacheth, they
be fa-

W T

be fasse and are past all icopardye. For when
they were alyue their hertes loued the lawe off
God and therfore synned not, and were sory
that their membres synned and euer moued to
synne, and therfore thorow fayth it was for-
uen them. And now their synnefull membres
be dead, so that they can now synne no more,
wherfore it is vnto them that be dead nether
sacrament nor sacrifice: But vnder the preten-
ce of their soule health it is a seruant vnto ou-
re spiritualltyes holy couetousnesse and an ex-
toreynar and abylder of Abayes, Colleges,
Chauntryes and cathedrall chirches with false
gote good, a pickpurse, a pollar, ad a bottom-
lesse bagge

Some man wold happily saye, that the pra-
yers of the masse helpe moch: not the lyuinge
only, but also the dead. Of the hote fire of the
ir farvent prayer which consumeth faster then
all the wrold is able to bringe sacrifice, I haue
sayde sufficiellly in other places. Howe be it
it is not possible to bringe me in beleffe that
the prayer which helpeth hir awne master vnto
no vertue, shuld purchesse me the forgesesse
of my synnes. If I sawe that their prayers had
obtayned the grace to lyue soch a liff as god-
des worde did not rebuke, then coude I sonc be-
orne in hande that what soeuer they axed off
God

W T

God their prayers shuld not be in vayne. But now what good can he wylsh me in his prayers that enpieth me Christ the fode and the litle of my soule? What good can he wylsh me whose herte cleaveth a sundre for Payne when I am taught to repente of my euell?

Forthermōre because that fewe knowe the vse of the olde testamēt, and the moſte parte thinkēt nothinge neceſſarye but to make alle goyres, which they fayne every mā after hys awne brayne at all wyle aduenture without anye certayne rule: therfore (though I haue ſpoken off them in another place) yet leſt the boke come not to all mennes handes that ſhall reade this, I will ſpeake off them here alſo a worde or twayne.

We had nede to take hede every where that we be not begyled with falſe allegories, whether they be drawne out of the newe testamēt, or the olde, either out of any other ſtorye or off the creatures of the worlde, but namely in this boke. Here a man had nede to put on all his ſpectacles and to arme him ſelfe agenſt inviſible ſpretes.

First allegories proue nothinge (and by allegories underſtende examples or ſimilitudes borrowed of ſtroungē matters and of another thinge than that thou entreatest off) As thouſt

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gh circumcysyon be a figure of baptim, yet thou canſt not proue baptim by circumcysyon For this argumēt were verye feble, the Israelites were circumcysed therfore we muſt be baptiſed. And in like maner though the offering of Isaac were a figure or enſample off the reuſection, yet is this argument nougħt, Abraham wold haue offered Isaac, but God deliuered him from deth, therfore we ſhall ryſe agayne, and ſo forth in all other.

But the verye vſe of allegories is to declare and open a teſte that it maye be the better perceaved and underſtende. As when I haue a cleare teſte of Christ and of the aþoſtles, that I muſt be baptysed, then I maye borowē an enſample of circumcysyon to expreſſe the nature power and frute or effecte of baptim. For as circumcysyon was vnto them a comen bagge ligniſtēnge that they were all ſodiers off God to warre his warre and ſeparatinge them from all other nacyons diſobedient vnto God: cuenſo baptim is oure comen bagge and ſure erneſt and perpetuall memoriall that we pertayne vnto Christ and are ſeparated from all that are not christes. And as circumcysyon was a token certifyenge them that they were receaved vnto the fauourē off God and theyr hymnes

W T

Sinner forgeven them:even so baptim certeyneth vs that we are wasshed in the bloude of ch
rist ad receaued to fauoure for his sake. and as
circumcysion signfyed vnto the the cuttyng
away of theire awne lustes and sleynge of their
fre will, as they call it, to folowe the will of god
even so baptim signyfgeth vnto vs repentaunce
and the mortefyng of oure vntruly members
and body of synne, to walke in a new lyfe and
so forth.

And likewyse though that the savinge of Noe
and of them that were with him in the shyppe,
thorow water, is a figure, that is to saye an example
and likenesse of baptim, as Peter maketh
thiit. 1. Petri 3. yet I can not proue baptim ther
ewith, saue describe it only, for as the shyppe sa
ved the in the water thorow faith, in that they
believed god and as the other that wold not be
lere Noe peryshed: even so baptim saueth vs
thorow the worde of faith which it preacheth
when all the world of the vnbelievinge perysh.
And Paule, 1. Corin. 10. maketh the see ad the
cloude a figure of baptim, by which and a th
ousand mo I might declare it but not proue it.
Paule also in the sayde place maketh the rocke
out of which Moses brought water vnto the
childeyne of Israel a figure or ensample of ch
rist/not to proue christ (for that were imposs
ible)

W T

ble) but to describe christ only:even as christ hi
self Iohannis. 3. boroweth a similitude or figure
of the brasen serpent to lead Nichodemus fro
his erythi imaginacyon in to the spirituall vn
derstandinge of christ sayenge: As Moses lyf
ted vpp a serpent in the wildernes, so must the
sonne of man be lifted vpp, that none that bele
ue in him perysh but haue everlastinge liffe. by
which similitude the vertue of christes deth is
better described then thou coudest declare it
with a thousande wordes. for as those murmu
rars agenst god as sone as they repented were
healed of their deadly woundes thorow lokyn
ge on the brasen serpent only without medicy
ne or any other helpe, yee ad without any other
reason but that god hath sayed it shuld be so/
and not to murmoure agayne, but to leue their
murmuringe:even so all that repent ad beleue
in christ are saved from euclafing deth / of
pure grace without and before their good wor
kes/and not to synne agayne, but to fight aga
inst synne ad henceforth to synne no moare.

Even so with the ceremonyes of this boke
thou canst prove nothinge saue describe and
declare only the putting awaye of oure synnes
thorow the deth of christ. for christ is Aaron
and Aarons sonnes and all that offer the sacri
fice to purge synne, And christ is all maner
officer

offering that is offered: he is the oxe, the shewe
the gote, the kyd and lambe: he is the oxe that
is burnt without the host and the scapegoe
that carayed all the synne of the people away in
to the wildernes. for as they purged the peo-
ple frō their wordly vncleynesses thorow blo-
ud of the sacrifices / even so doth christ purge
vs from the vncleynesses of everlastinge deth
with his awne bloude. and as their wordly syn-
nes coude no otherwys be purged then by blou-
ude of sacrifice / even so can oure synnes be
no otherwys forgyven then thorow the blow-
de of christ. All the deades in the world, save
the bloude of christ, can purchase no forgy-
venesse of synnes: for oure deades do but helpe
our neyghboure and mortefye the flesh ad-
helpe that we synne no moare / but and if we
haue synned / it must be freely forgyven thorow
the bloude of christ or remayne ever.

And in lyke maner of the lepers thou canst
prove nothinge: thou canst never coniure out
confessiō themse, how be it thou hast an hand-
some example thereto open the bindinge and
loosinge of oure preastes with the kaye of
goddess word. for as they made no man a leper
even so oures haue no power to commaunde
any man to be in synne or to go to purgatory
or hell. And therefore (in as moch as bindinge
and

and loosinge is one power) As those preastes
healed no man / even so oures can not of their
invisible and domine power dryue any man-
nes synnes awaie or delver hym from hell or
sayned purgatorye. how be it if they preached
gods word purely which is the authorite that
christ gaue them / then they shuld binde adlo-
wse / kylle and make alyve agayne, make vncle-
yne and cleane agayne / and lende to hell ad fett
thence agayne / so mighty is gods word. for if
they preached the lawe of god, they shuld bind
the consciences of synners with the bondes of
the paynes of hell and bringe them vnto repen-
taunce. And then if they preached them the
mercy that is in christ / they shuld loose them
and quiet their raginge consciences and certe-
fie them of the fauoure of god and that their
synnes be forgyven.

Fynallye beware of allegoryes / for there is
not a moare handsome or apte a thinge to be
gile withall then an allegorye / nor a more so-
le and pestilent thinge in the world to persuade
a false mater then an allegorye. And con-
trary wylle there is not a better / vehementer or
myghtyer thinge to make a man vnderstand
with all then an allegorye. For allegoryes
make a man quicke witted and pryncyple wylle
dome

dome in him and maketh it to abyde, to where ba
re wordes go but in at the one eare and out at
the other. As this with soch like sayenges : put
salt to all youre sacrifices, in steade of this sen-
tence, do all youre deades with discrecion, gre-
teth and biteh(yf it be understandy) moare the
playne wordes. And when I saye in steade off
these wordes host not youre self of your good
deades, eate not the bloude nor the fatt of you
re sacrifice, there is as great disfereēce betwene
them as there is distaunce betwene heauen and
erth. For the litle and beuty of all good dea-
des is of God and we are but the caren leane,
we are onlye the instrument whereby god wot-
keth only, but the power is his. As god created
Paule a newe, poured hys wif dome in to him,
gaue him myghte and promyfed him that his
grace shuld never fayle him &c. and all with-
out deservinges, excepte that nurteringe the
sayntes and makinge them curse and rayle on

Christ be meritorious. Now as it is death
to eate the bloude or fatte of any sacriſ-
ce, is it not(thinke ye) damnable to
robbe god of his honoure and
to gloryſye my ſelf with his
honoure ?

C The
THYRDE BO.
ke of Moses. Cal-
led Leuiti-
cus.

the Lord ~~and~~ ^{is} with us for us
Appo

I. Chapter:

Folio. II

¶ The thirde boke of Moses, calle
led Leuiticus.

¶ The firste Chapter.

¶ And the Lorde calle Moses,
And spake vnto him oute off
the tabernacle of witnesse say
nge, Speake vnto the chidern
of Israel, and saye vnto them,
Who soeuer of you shall bri
ge a gifte vnto the Lorde, shall bringe it of the
catell: euuen of the oxen and of the shepe.

¶ Yf he bryngē a burntoffyngē of the oxen
he shall offre a male without blimesh, and shal
bryngē him to the dore of the tabernacle of
witnesse, that he maye be accepted before the
Lorde. And let him put his hande upon the
heed of the burnt sacrifice, and fauoure shalbe
geuen him to make an attonemēt for hym, and
let him kyll the oxe before the Lorde. And
let the preastes Aarons sonnes bryngē the bl
oude and let them sprinckell it rounde abouē
upon the alter that is before the dore of the ta
bernacle of witnesse, And let the burntoffryngēs
be strypped and hewed in peces. And the
let the sonnes of Aaron the preast put fire ap
on the alter and put wodd upon the fire, and let
them laye the peces with the heed and the fat
te, upon the wod that is on the fire in the alter.

A ii But

I. Chapter.

But the inwardes and the legges they shall wash in water, and the preast shall burne altogether upon the alter, that it be a burntsacrifice, and an offeryng of a swete odoure unto the Lorde.

Yf he will offer a burntsacrifice of the shepe whether it be of the lambes or of the gootes; he shall offer a male without blimeþ. And let him kyll it on the north syde of the alter, before the Lorde. And let the preastes Aarons sonnes sprinkle the bloude of it, rounde aboue upon the alter. And let it be cut in peces: even with his heed and his fatte, and let the preast putte them upon the wodd that lyeth upon the fire in the alter. But let him wash the inwardes and the legges with water, and than bringe altogether and burne it upon the alter: that is a burntoffryng and a sacrifice of swete sauour unto the Lorde.

Yf he will offer a burntoffryng of the fowles he shall offer eyther of the turtyll dous or of the ionge pigeons. And the preast shall bryngē it unto the alter, and wryngē the necke a sundre of it, and burne it on the alter, and let the bloude runne out upon the sydes of the alter, and plucke awaye his croppc and his fethers, and cast the besyde the alter on the east parte upon the hepe of ashes, and breke his wings but plucke

II. Chapter.

Fo. III.

plucke the not a sundre. And the let the preast burne it vpon the alter, euē apō the wodd that lyeth apō the fire, a burntsacrifice and an offeryng of a swete sauour unto the Lorde.

¶ The seconde Chapter.

YF any soule will offer a meatoffryng vpon to the Lorde, his offeryng shalbe fine floure, and he shall poure thereto oyle and put frankencens theron and shall bringe it vnto Aarons sonnes the preastes. And one of them shall take thereout his handfull of the floure, and of the oyle with all the frankencens, and burne it for a memoriall apō the alter: an offryng of a swete sauour unto the Lord. And the remenant of the meatoffryng shalbe Aarons and his sonnes, as a thinge most holyc of the sacrifices of the Lorde.

Yf any man bringe a meatoffryng that is bakē in the ouē, let him bryngē swete cakes of fine floure mingled with oyle, and vnteuended wafers anoynted with oyle. Yf thy meatoffryng be baken in the fryengē pan, then it shalbe of swete floure mingled with oyle. And thou shalt mynce it small, and poure oyle thereon: and so is it a meatoffryng.

Yf thy meatoffryng be a thynge broyled vpon the greadyerne, of floure myngled wiþ oyle it shalbe. And thou shalt bryngē the meatoffryng

II. Chapter

meatoffryng that is made of these thinges vnto the Lorde, and shal delyuer it vnto the preast, and he shall bryng it vnto the altare and shall heue vppre parte of the meatoffryng for a memoriall, and shall burne it upon the alter: an offeryng of a swete sauoure vnto the Lorde. And that which is left of the meatoffryng shalbe Aarons and his sonnes, as a thyng that is most holyc of the offerynges off the Lorde.

All the meatoffrynges which ye shall bryng vnto the Lorde, shalbe made without leue, For ye shall nether burne leuen nor honye in any offeryng of the Lord. Noteithstondynge ye shall bryng the firstlynges of them vnto the Lorde: But they shall not come upon the alter to make a swete sauoure.

All thy meatoffrynges thou shalt salt with salt: nether shalt thou softre the salt of the couenant of thy God to be lackynge from thy meatoffryng: but upon all thyne offerynges thou shalt bryng salt.

If thou offer a meatoffryng of the first ripe frutes vnto the Lorde, then take of that which is yet grene and drye it by the fire and beat it small, and so offer the meatoffryng of thy firstype frutes. And than poure oyle there to, and put frankencens thereon: and so it is a meat

III. Chapter. Fo. III.

meatoffryng. And the preast shall burne parte of the beten corne and parte of that oyle, with all the frakencens: for a remembraunce. That is an offeryng vnto the Lorde.

¶ The thyrde Chapter

YAny man bryng a peaceofferyng of the oxen: whether it be male or female, he shall bryng such as is without blemish, before the Lorde, and let him put his hande upon the heed of his offeryng, and kyll it before the dore of the tabernacle of witnesse. And Aarons sonnes the preastes, shall sprinkle the bloude upon the alter rounde aboue. And they shall offre of the peaceofferyng to be a sacrifice vnto the Lord: the fatt that couereth the inwardes and all the fatt that is upon the inwardes: and the two kydneyes with the fatt that lyeth upon the loynes: and the kall that ys on the lyuer, they shall take awaye with the kydneyes. And Aarons sonnes shall burne them upon the alter with the burnt sacrifice which is upon the wodd on the fire. That is a sacrifice of a swete sauoure vnto the Lorde.

If a man bryng a peaceoffryng vnto the Lorde from of the flocke: whether it be male, or female, it shalbe without blemish. If he offre a lambe, he shall bryng it before the Lord and

III. Chapter

and put his hande upon his offrynges heede/ and kyll it in the doore off the taberna- cle off wytnesse / and Aarons sonnes shall Sprinkle the bloude thereof rounde aboue the alter.

And of the peaseoffryng they shall bryng a sacrifice vnto the Lorde: the fatt thereof of the rompe altogether, which they shall take off harde by the backe bone: and the fatt that couereth the inwardes and all the fatt that is upon the inwardes and the ij. kydneys with the fatt that lyeth upon them and upon the loynes, and the kall that is upon the lyuer he shall take awaie with the kydneys. And the preast shall burne them upon the alter to fede the Lordes offryng withall.

If the offryng be a goote, he shall bryng it before the Lorde and put his hande upon the head of it and kyll it before the tabernacle of witnesse/ and the sonnes of Aaron shall sprinkle the bloude thereof upon the alter rounde aboute. And he shall bryng thereof his offryng vnto the Lordes sacrifice: the fatt that couereth the inwardes and all the fatt that is apō the inwardes and the ij. kydneys and the fatt that lyeth upon them and upon the loynes, and the kall that is apō the lyuer he shall take awaie with the kydneys. And the preast shall burne them apō the alter to fede the Lordes sacrifice

wyth

III. Chapter.

Fe. V.

wyth all ad to make a swete sauour. And thus shal all the fatt be the Lordes/ and it shalbe a la we forever amouge youre generacions after you in youre dwellyng places: that ye eat ne- ther fatt nor bloude.

¶ The. IIII. Chapter.

And the Lorde talked with Moses sayn- ge: speake vnto the childeern of Israel ad saye: when a soule synneth thorow ignorance and hath done any of those thinges which the Lorde hath forbydden in his commaundmen- tes to be done: Yf the preast that is anoynted synne and make the people to doo amyssse / he shall bryng for his synne which he hath done: an oxe reythout blemish vnto the Lorde for a synnoffryng. And he shall bryng the oxe vnto the doore of the tabernacle of wytnesse befor- re the Lorde, and shall put his hande upon the oxes heade and kyll him before the Lorde. And the preast that is anoynted shall take of the oxes bloude and bryng it in to the taber- nacle of witnesse and shall dyppe his fynger in the bloude and sprinkle thereof. viij. tymes be- fore the Lorde: cuen before the hangyng of the holy place. And he shall put some of the bloude upon the hornes of the alter of swete cens before the Lorde which is in the taber-

III. Chapter

tabernacle of witnesse, and shall poure all the bloude of the oxe upon the botome of the alter of burntofferynges which is by the dore of the tabernacle of witnesse. And he shall take awaye all the fatt of the oxe that is the synne offeryng: the fatt that couereth the inwardes and all the fatt that is aboute them, and the iij. kydneyes with the fatt that lyeth upon them and upon the loynes, and the kall upon the lyuer let them take awaye also with the kydneyes: as it was taken from the oxe of the peaceoffryng and let the preast burne them upon the altare of burntofferynges. But the skynne of the oxe and all his flesh with his heede, his legges, his inwardes with his clonge, shall he carye al togither out of the hoste vnto a clene place: euen where the ashes are poured out, and burne him on wodd with fyre: euen upon the heape of ashes.

If the hole comynalte of the childern of Irael synne thorow ygnoraunce and the thynges be hyd from their eyes: so that they haue commyted any of these thinges which the Lorde hath forbidden to be done in his commaundementes ad haue offended, ad the synne which they haue synned be afterwarde knowen, than shal they offre an oxe for a synneofferyng ad shall bryng him before the tabernacle of wit-

nesse; and the elders of the multitude shall put their handes upon his heede before the Lorde. And the preast that is anoynted shall bryng of his bloude in to the tabernacle of witnesse, and shall dyppe his finger in the bloude, and sprinkle it seuen tymes before the Lorde: euen before the uayle. And shall put of the bloude upon the hornes of the alter whiche is before the Lorde in the tabernacle of witnesse, and shall poure all the bloude upon the botome of the alter of burntofferynges which is by the dore of the tabernacle of witnesse, and shall take all his fatt from him and burne it upon the altare, and shall do with his oxe as he dyd with the synneoffryng oxe. And the preast shal make attonement for them, ad so it shalbe for gauen them. And he shall bryng the oxe without the hoste, ad burne him as he burned the first, so is this the synneofferyng of the comynalte.

When a Lorde synneth and committeth thorow ygnoraunce any of these thynges whiche the Lorde his God hath forbydden to be done in his commaundementes and hath so offended: when his synne is shewed vnto him which he hath synned, he shall bryng for his offeryng an he goote without blemish and laychis hande upon the heede of it, and kyll it in the

III. Chapter

the place where the burntoffrynges are kylled before the Lorde: this is a synneoffryng. Then let the preast take of the bloude of the synneoffryng with his finger, and put it upon the hornes of the burntoffryngalter, and poure his bloude upon the botome of the burntoffryngalter and burne all his fatt upon the alter as he doth the fatt of the peaceoffrynges. And the preast shall make an attonement for him as concernyng his synne, and so it shalbe forgeuen him.

If one of the comē people of the londe synne thorowe ignorance and commite any off the thinges which the Lorde hath forbidden, in his commaundementes to be done, and so hath trespassed, when his synne whiche he hath synned is come to his knowledge, he shall brin ge for his offryng, a sheepe without blemish for his synne which he hath synned, and laye his hande upon the heed of the synneoffryng and flee it in the place of burntoffrynges. And the preast shall take of the bloude with his finger and put it apō the hornes of the burntoffryngalter and poure all the bloude apō the botome of the alter, and shall take awaye all his fatt as the fatt of the peaceoffrynges is take awaye. And the preast shal burne it apō the alter for a swete saucure vnto the Lorde, and

V. Chapter. Fo. VII.

the preast shall make an attonement for him and shalbe forgeuen him.

If he bringe a sheepe and offer it for a synneoffryng, he shall bringe a yewe without blemish and laye his hande upon the heed of the synneoffryng and flee it in the place where the burntoffrynges are slayne. And the preast shal take of the bloude of the synneoffryng with his finger, and put it apō the hornes of the burntoffryngalter, and shall poure all the bloude thereof vnto the botome of the alter. And he shall take awaye all the fatt thereof, as the fatte of the sheepe of the peaceoffrynges was take awaye. And the preast shall burne it apō the alter for the lordes sacrifice, and the preast shal make an attonement for his synne, and it shalbe forgeuen him.

¶ The v. Chapter.

If he a soule hath synned and herde the voice of cursyng and is a witnesse: whether he hath sene or knowne of it yf he have not uttered it, he shall bere his synne. Ether when a man toucheth any vncleane thinge: whether it be the carion of an vncleane beest or of vncleane ca tell or vncleane worme and is not warre of it, he is also vncleane and hath offended. Ether when he toucheth any vncleanness of man what soever vncleanness it be that a man is defyled with all and is not warre of it and after.

V. Chapter.

warde cometh to the knowlege of it, he is a
spaler. Ether when a soule swareth: so that he
pronounceth with his lippes to do euell or to
do good (what soeuer it be that a man prono-
unceith with an othe) and the thinge be out of
his mynde and afterwarde cometh to the kno-
wledge of it, than he hath offended in one of
these.

Than when he hath synned in one of these
thinges, he shall confess that wherein that he
hath synned, and shall bringe his trespaceoffe-
ryng unto the Lorde for his synne which he
hath synned. A female from the flocke, whe-
ther it be an yewe or a she goode, for a synneoffe-
ryng. And the preast shall make an atone-
ment for him for his synne. But if he be not
able to bryng a shepe, then let him bryng for
his trespace which he hath synned, two tur-
till dous or two yonge pygeons vnto the Lorde
one for a synneoffryng and another for a bu-
rntoffryng. And he shall bryng them vnto
the preast, which shall offer the synneoffryng
first and weringe the necke a sundre of it, but
plucke it not clene of. And let him sprinkle
of the bloude of the synneoffryng vpon the
syde of the alter, and let the reste of the bloude
blede vpon the botome of the alter, and than
it is a synneoffryng. And let him offer the se-
cond

V. Chapter. Fo. VIII.

conde for a burntoffryng as the maner is: ad
so shall the preast make an atonement for him
for the synne which he hath synned, and it shal
be forgeuen him.

And yet yf he be not able to bryng. ij. tur-
till dous or two yonge pigeons, then let hym
bryng his offeryng for his synne: the tenth
parte of an Ephah of fine floure for a synneoff-
ryng, but put none oyle thereto nether put
ony frankencens thereon, for it is a synneoffe-
ryng. And let him bryng it to the preast, and
the preast shall take his handfull of it and bur-
ne it vpon the alter for a remembraunce to be
a sacyfice for the Lorde: that is a synneoffry-
ng. And let the preast make an atonement for
him for his synne (what soeuer of these he ha-
th synned) and it shalbe forgeuen. And the
remnaunte shalbe the preastes, as it is in the me-
sageoffryng.

And the Lorde comyned with Moses sa-
yeng: when a soule trespaceth ad synneth tho-
tow ignorance in any of the holy thinges of
the Lorde, he shall bryng for his trespace vnu-
to the Lord, a ram without blymesh out of the
flocke valowed at two sycles after the holy sy-
cle, for a trespaceoffryng. And he shall make
amendes for the harme that he hath done in
the holy thynge, and put the fiste parte moare
there

V. Chapter.

to and geue it vnto the preast. And the preast shall make an attonement for him with the ram of the trespassofferynge, and it shalbe forȝeuē hym.

When a soule synneth and committeth any of these thinges whiche are forbiddē to be done by the comaundmentes of the Lorde: tho, ȝugh he wist it not, he hath yet offendid and is in synne, ȝd shall brige a ram without blymeli out of the flocke that is esteemed to be morthe a synneofferynge, vnto the preast. And the preast shall make an attonement for him for the ignorance whiche he dyd and was not ware, and it shalbe forȝeuē him. This is a trespassofferynge, for he trespassed agaynst the Lorde.

And the Lorde talked with Moses sayenge: when a soule synneth ȝd trespaceth agaynst the Lorde and denyed vnto his neyghboure that which was taken him to kepe, or that was put vnder his hande, or that whiche he hath violent ly taken awaie, or that whiche he hath deceaued his neyghboure off wþth sotylte, or hath founde that whiche was loste and denyeth it, and swereth falsely, in what soeuer thinge it be that a man doth and synneth therein, Then when he hath synned or trespassed, he shall restore agayne that he take violently awaie,

or the

VI. Chapter.

Fo. IX.

or the wronge whiche he dyd, or that whiche was delyuerted him to kepe, or the lost thinge which he founde, or what soeuer it be aboue which he hath sworne falsely, * he shall restore it agayne in the whole stime and shal adde the vñfite parte moare thereto and geue it vnto him to whom it pertayneth, the same daye that he offereth for his trespass, and shall bryngē for his trespassofferynge vnto the Lorde, a ram without blymeli out of the flocke, that is estemed worth a trespassofferynge vnto the preast. And the preast shall make an atonement for him before the Lorde, ȝd it shall be forȝeuē hym in what soeuer thinge it be that a man doth ȝd trespaceth therein.

C The vj. Chapter.

And the Lorde spake vnto Moses sayenge. Commaunde Aaron and his sonnes sayenge: this is the lawe of the burntofferynge. The burntofferynge shalbe apon the herth of the alter all nyghte vnto the mornynge, and the fire of the alter shall burne therein. And the preast shall put on his linnen albe and his linnen breches apon his flesh, and take awaie the ashes whiche the fire of the burntsacrifice in the altare hath made, and put them belynde the alter, ȝd the put off his rayment ȝd put on other

B i and

Vnto my ney
þour pertay-
þour faulte, ȝd
cōfess, but vnto
god repētation
cōfess the me-
tacifice or
charites vñon
de is a iusti-
facion, ȝd at-
tenuat, ȝd a
þealinge of ȝd
wrath.

VI. Chapter.

and carye the asfhes out without the hoste vnto a clene place.

The fire that is apon the alter shall burne therein and not goo out. And the preast shall put wodde on the fire euery morninge and put the burntsacrifice apon it, and he shall burne thereon the fatt of the peaceofferynges. The fire shall ever burne apon the alter and neuer goo out.

This is the lawe of the meatoffryng : Aarons sonnes shall bringe it before the Lorde, vnto the alter : and one of them shall take hys handfull of the floure of the meatoffryng and of the oyle with all the frankencens whiche ys thereon and shall burne it vnto a remebrance apon the alter to be a sweete sauoure of the memorall of it vnto the Lorde. And the rest the reof, Aaron and his sonnes shall eate: vniuersally shalbe eaten in the holy place: iē in the courte of the tabernacle of witnesse they shall eate it. Their parte whiche I haue geuen them of my sacrifice, shall not be baken with leuen, for it is most holy, as is the synneoffryng, and trespassoffryng. All the males amone the childern of Aaron, shall eate of it: and it shalbe a dutye for euer vnto youre generacions of the sacrifices of the Lorde, nether shal any man twytche it, but he that is halowed.

And

VI. Chapter.

Fo. X.

And the Lorde spake vnto Moses sayenge: this is the offryng of Aaron and of his sonnes which he shall offer vnto the Lorde in the day when they are anoynted : the tenth parte of an Epha of floure, which is a dayly meatoffryng perpetually : halfe in the morning and halfe at nighte: and in the fryenge pan it shalbe made with oyle. And whē it is fryed, thou shalt brynge it in as a baken meatoffryng mynsed small, and shalt offer it for a sweete sauoure vnto the Lorde. And that preast of his sonnes that is anoynted in his steade, shall offer it: and it shall be the lordes dutye for euer, and it shal be burnt altogether. For all the meatoffrynges of the preastes shalbe burnt altogether, and shall not be eaten.

And the Lorde talked with Moses sayenge: speake vnto Aaron and vnto his sonnes and saye. This is the lawe of the synneoffryng, In the place where the burntoffryng is kyled, shall the synneoffryng be kylled also before the Lorde, for it is most holy. The preast that offereth it shall eate it in the holye place: iē in the courte of the tabernacle of witnesse. No man shall touche the flesh thereof, saue he that is halowed. And yf any rayment be sprynckled therewyth, it shalbe wasshed in an holy place, and the erthe pott that it is foddē in

B ij shal

VII. Chapter.

shalbe broken. Yf it be sodden in brasse, then the pott shalbe scoured and plunged in the wa-
ter. All the males amonge the childern of Aa-
ron shall eate therof, for it is most holy. Notwi-
thstodinge no synneofferynge that hath his bl-
oude brought in to the tabernacle of witnesse
to reconcyle with all in the holy place, shalbe
eaten: but shalbe burnt in the fire.

¶ The. viij. Chapter.

THIS is the lawe of the trespaceofferynge
which is most holy. In the place where
the burntoffryngē is kylled, the trespaceoffryngē
shalbe kylled also: ad his bloude shalbe spi-
kled rounde aboue upon the alter. And all
the fatt thereof shalbe offered: the rempe and
the fatt that couered the inwards, and the ij.
kydneys with the fatt that lyeth on them and
upon the loynes: and the kall on the lyuer shal-
be taken awaie with the kydneys. And the
preast shall burne them upon the altare, to be
an offerynge unto the Lorde: this is a trespace
offerynge.

All the males amonge the preastes shal-
te thereof in the holy place, for it is most holy.
As the synneofferynge is, so is the trespaceoff-
erynge, one lawe serueth for both: and it shal-
be the preastes that reconcyleth therewith.

And

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Fo. XI,

And the preast that offered a mans burntoffie
ryngē, shall haue the skyn of the burntofferyngē
which he hath offered. And all the meatoffryngēs
that are baken in the ouen, ad all that
is dressed upon the gredyerne ad in the fryngē
pan, shalbe the preastes that offereth them.
And all the meatoffryngēs that are myngled
with oyle or drye, shall pertayne vnto all the
sonnes of Aaron, and one shall haue as moche
as another.

This is the lawe of the peaceoffringes whi-
ch shalbe offered unto the Lorde. Yf he offer
to geue thanckes, he shall bryngē vnto his tha-
nckofferyngē: swete cakes myngled with oyle
and swete wafers anoynted with oyle, and ca-
kes myngled with oyle of fine floure fried, ad
he shall bryngē his offerynge upon cakes ma-
de of leuended bred vnto the thanckofferyngē
of his peaceoffryngēs, ad of them all he shall
offer one to be an heueofferynge unto the Lorde,
ad it shalbe the preastes that sprynkleth the
bloude of the peaceoffryngēs. And the fleshe
of the thankofferyngē of his peaceoffryngēs
shalbe eaten the same daye that it is offred, and
there shall none of it be layde vpp vntyll the
mornynge.

Yf it be a vowe or a fre wilofferynge that
he bryngeth, the same daye that he offereth it,
it shal-

VII. Chaptre.

It shalbe eaten, and that which remayneth may be eaten on the morowe: but as moche of the offered flesh as remaneth vnto the thirde daye shalbe burned with fire. For yf any of the flesh of the peaceoffrynges be eaten the thirde daye then shall he that offered it optayne no favour, nether shall it be reckened vnto him: but shalbe an abhomynacion, and the soule that eateth of it shall beare the synne thereof.

The flesh that twycheith any vncleynethinge shall not be eaten, but burnt with fire: and all that be clene in their flesh, maye eate flesh. Yf any soule eate of the flesh of the peaceoffrynges, that pertayne vnto the Lorde, and hys vncleynesse yet apon him, the same soule shall perisshe from amoung his people. Moreouer yf a soule twyche any vncleynethinge, whether it be the vncleynesse of man or of any vncleynest beest or any abomination that is vncleyn: and the eate of the flesh of the peaceoffrynges whiche pertayne vnto the Lorde, that soule shall perisshe from his people.

And the Lorde spake vnto Moses sayng: Speake vnto the childef of Israel ad saye. Ye shall eate no maner fatt of oxen, shepe or goates: neuerthelater the fatt of the beest that dyeth alone ad the fatt of that which is torn with wilde beestes, maye be occupide in all maner

vses

VII. Chaptre.

Fo. XII,

vses: but ye shal in no wise eate of it. For who soever eateth the fatt of the beest of which mē bring an offring vnto the Lorde, that soule thā eateth it shall perisshe frō his people. Moreouer ye shall eate no maner of bloud, wheresoever ye dwell, whether it be of foule or of beest. What soever soule it be that eateth any maner of bloude the same soule shal perisshe frō his people.

And the Lorde talked with Moses sa yenge: speake vnto the childef of Israel ad saye He that offereth his peaceoffryng vnto the Lord, shall bringe his gifte vnto the Lord of his peaceoffrynges: his owne handes shal bringe the offryng of the Lorde: euē the fatt apō the brest he shall bringe with the brest to wauē it a waueoffryng before the Lorde. And the preast shall burne the fatt apon the alter, ad the brest shalbe Aarōs ad his sonnes. And the ri ght shulder they shall geue vnto the preast, to be an heueoffryng, of their peaceoffringes. And the same that offreth the bloud of the pe acoffringes ad the fatt, amōg the sonnes of A arō, shall haue the right shulder vnto his parte, for the wauebrest ad the heue shulder I haue takē of the childef of Israel, euen of their peace offringes, ad haue geue it vnto Aarō the preast and vnto his sonnes: to be a dutie for euer of the

VIII. Chapre.
the childern of Israel.

This is the anoyntinge of Aaron ad of the sacryfices of the Lorde, in the daye when they were offered to be preastes vnto the Lorde, whiche the Lorde commaunded to be geuen them in the daye when he anoynted them, of the childern of Israel, and to be a dutie for euer amoung their generacions. This is the lawe of burntoffrynges, of meatoffrynges, of syme offrynges, of trespassoffrynges, of fulloffrynges, of peaceoffrynges, which the Lorde commaunded Moses in the mount of Sinai, in the daye when he commaunded the childern of Israel to offer their offrynges vnto the Lorde in the wildernes of Sinai.

The. viii. Chapter.

Hence the po
pe feli holo
wenge of chur
ches, alters,
font, beltes ad
the anoyntin
ge of bischo
pes preates,
and soch like.
And the Lorde spake vnto Moses saynge: take Aaron and his sonnes with hym, and the vestures and the anoyntinge oyle, and an oxe for a synneoffryng and two rammes ad a baskett of swete bred: ad gather all the co
munitye together vnto the doore of the taberna
cle of witnessesse. And Moses dyd as the Lorde commaunded him, and the people gathered them selues together vnto the doore of the ta
bernacle of witnessesse. And Moses sayde vnto the people: this is the thinge which the Lorde commaunded to do.

And

VIII. Chapter. Fo. XIII.

And Moses broughte Aaron and his sonnes, and wasshed them with water, and put apon him the albe and gyrded him with a girdel and put apon him the tunycle and put the Ephod thereon, and gyrded him with the broderd girdel of the Ephod, and bounde it unto him therewith. And he put the breslappe thereon, ad put in the breslappe lighte ad perfectnesse. And he put the myter apon his heed ad put apō the myter cuē apō the forefrōt of it, the golden plate of the holy croune, as the Lorde commaunded Moses.

And Moses toke the anoyntyng oyle and anoynted the habitacion and all that was therin and sanctified them, and sprynkled thereon apon the alter. vii. tymes and anoynted the alter and all his vessells, and the lauer with hys fote, to sanctifie them. And he poured of the anoyntyng oyle apon Aarons heed and anoynted him to sanctifie him. And he broughte Aarons sonnes and put albes apon them, and gyrded them with gyrdels, ad put bonettes apō their heedes: as the Lorde commaunded Moses

And the synneoffryng was brought. And Aaron and his sonnes put their handes apon the heed of the oxe of the synneoffryng. And when it was slayne, Moses toke of the bloude, and put it apon the hornes of the alter rounde aboute

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aboute with his finger and purified it, and pou red the bloud vnto the botome of the alter and sanctified it and reconcyled it. And he toke all the fatt that was upon the inwardes and the kall that was on the lyuer and the two kydneys with their fatt and burned it apō the alter. But the oxe, the hide, his flesh and his donege, he burnt with fire without the hoste, as the Lorde com maunded Moses.

And he broughte the ram of the burntoffes ryng, and Aaron and his sonnes put their handes upon the heed of the ram, and it was kylled. And Moses sprinkled the bloud apō the alter rounde aboute, and cutt the ram in peces and burnt the heed, the peces and the fatte, and wasshed the inwardes and the legges in water, and burnt the ram every whit apō the alter. That was a burnt sacrifice of a swete sauoure and an offryng vnto the Lorde, as the Lorde com maunded Moses.

And he broughte the other ram that was the fulloffryng, and Aaron and his sonnes put their hādes apō the heed of the ram: And when it was slayne, Moses toke of the bloude of it, and put it upon the typpre of Aarons ryght eare and upon the thombe of his right han de and upon the great too of his righte fote. Then were Aarons sonnes broughte, and Moses

VIII. Chapter. Fo. XIII.

ses put of the bloude on the typpre of the right eare of them, and upon the thombe of their righte handes, and upon the great toos of the ir righte fete, and sprinkled the bloud apō the alter rounde aboute.

And he toke the fatt and the rompe and all the fatt that was upon the inwardes, and the kall of the lyuer, and the ij. kydneys with their fatt and their righte shulder. And out of the basket of swete bred that was before the Lorde, he toke one swete cake of oyled bred and one wafer, and put the on the fatt and upon the righte shulder, and put altogether apō Aarons handes and apō his sonnes handes, and waued it a waueoffryng before the Lorde. And thā Moses toke the from of their handes agayne and burnt the apō the alter, even upon the burntoffryng: These are the fulloffrynges of a swete sauoure and a sacrifice vnto the Lorde.

And Moses toke the breste and waued it a waueoffryng before the Lorde, of the ram of the fulloffrynges: and it was Moses parte, as the Lorde commaunded Moses.

And Moses toke of the anoynting oyle and of the bloude whiche was upon the alter, and sp. inkled it apō Aarō and upon his vellimētes and apō his sonnes and on their vellimētes with hi and sanctified Aarō and his vellurs and his sonnes and his

IX. Chapter.

and his sonnes vesture alto. Then Moses sayde vnto Aaron and his sonnes: boyle the flesh in the doore of the tabernacle of witnesse, and there eate it with the bred that is in the basket of fulloffrynges, as the Lorde commaunded sayenge. Aaron and his sonnes shall eate it: ad that whiche remayneth of the flesh and of the brede, burne with fire.

And se that ye departe not from the doore of the tabernacle of witnesse seuen dayes longe: vntill the dayes of youre fulloffrynges be at an ende. For. viij. dayes must youre hādes be filled, as they were this daye: euē so the Lorde hath commaunded to do, to reconcyle you with all. Se therfore that ye abyde in the dore of the tabernacle of witnesse daye and nyghte seuen dayes longe: and kepe the watch of the Lorde that ye dye not: for so I am commaunded. And Aaron and his sonnes dyd all thynge which the Lorde commaunded by the hande of Moses.

¶ The ix. Chapter.

And the viij. daye Moses called Aaron and his sonnes and the elders of Israel, and sayde vnto Aaron: take a calfe for a synne offryng, and a ram for a burntoffryng: both without blemish, and brynge them before the Lorde. And vnto the chldern of Israel he spake say-

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Fo. XV

ke sayenge: take ye an he goote for a synneoffryng, and a calfe and a lambe bothe two of a yere olde, and without blemish for a burntoffryce, and an oxe and a ram for peaceoffrynges, to offer before the Lorde, and a meateofferyng myngled with oyle, for to daye the Lorde will appere vnto you.

And they brought that which Moses commaunded vnto the tabernacle of witnesse, ad all the people came and stode before the Lorde. And Moses sayde, this is the thynge which the Lorde commaunded that ye shulde do: ad then the glorie of the Lorde shall appere vnto you. And Moses sayde vnto Aaron: go vnto the alter and offer thy synneoffryng, and make an attonement for the and for the people: and then offer the offryng of the people and reconcyle them also, as the Lorde commaunded Moses.

And Aaron went vnto the alter, and slewe the calfe that was his synneoffryng. And the sonnes of Aaron brougthe the bloude vnto him, and he dypte his finger in the bloude and put it upon the hornes of the alter, and poured the bloude vnto the botome of the alter. And the fatt and the two kydneyes with the kall of the lyuer of the synneoffryng, he burnt vpon the alter, as the Lorde commaunded Moses: but

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and his sonnes vesture alio. Then Moses sayde vnto Aaron and his sonnes: boyle the flesh in the doore of the tabernacle of witnessse, and there eate it with the bred that is in the basket of fullofferynges, as the Lorde commaunded sayenge. Aaron and his sonnes shall eate it: ad that whiche remayneth of the flesh and of the brede, burne with fire.

And se that ye departe not from the doore of the tabernacle of witnessse seuen dayes longe: vntill the dayes of youre fullofferynges be at an ende. For. viij. dayes must youre hādes be filled, as they were this daye: cuē so the Lorde hath commaunded to do, to reconcyle you with all. Se therfore that ye abyde in the dore of the tabernacle of witnessse daye and nyghte seuen dayes longe: and kepe the watch of the Lorde that ye dye not: for so I am commaunded. And Aaron and his sonnes dyd all thynge which the Lorde commaunded by the hande of Moses.

¶ The ix. Chapter.

And the viij. daye Moses called Aaron and his sonnes and the elders of Israel, and sayde vnto Aaron: take a calfe for a synne offryng, and a ram for a burnt offryng: both without blemish, and brynge them before the Lorde. And vnto the childern of Israel he spa

ke sae

IX. Chapter.

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ke sayenge: take ye an he goote for a synneoffryng, and a calfe and a lambe bothe two of a yere olde, and without blemish for a burntsa-
crifice, and an oxe and a ram for peaceoffrynges, to offer before the Lorde, and a meateoff-
eryng myngled with oyle, for to daye the Lor-
de will appere vnto you.

And they brought that which Moses com-
maunded vnto the tabernacle of witnessse, ad
all the people came and stode before the Lor-
de. And Moses sayde, this is the thynge which
the Lorde commaunded that ye shulde do: ad
then the glorie of the Lorde shall appere vno-
to you. And Moses sayde vnto Aaron: go vnto
the alter and offer thy synneoffryng, and
make an attonement for the and for the peo-
ple: and then offer the offryng of the peo-
ple and reconcyle them also, as the Lorde com-
maunded Moses.

And Aaron went vnto the alter, and slewe
the calfe that was his synneoffryng. And the
sonnes of Aaron broughte the bloude vnto
him, and he dypte his finger in the bloude and
put it apon the hornes of the alter, and poured
the bloude vnto the botome of the alter. And
the fatt and the two kydneys with the kall of
the lyuer of the synneoffryng, he burnt vpon
the alter, as the Lorde commaunded Moses:

but

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but the flesh and the hyde / he burnt with fyre
without the hoste.

Afterward he stewe the burntofferynge, and
Aarons sonnes brought the bloude unto him,
and he sprinkled it rounde aboue upon the al-
ter. And they brought the burntofferynge unto
him in pecces and the heed also / and he burnt
it upon the alter / and dyd wasshe the inwar-
des and the legges/ and burnt them also upon
the burntofferynge in the alter.

And than he broughte the peoples offeryng
and toke the goote that was the peoples syn-
nofferyng / and stewe it and offred it for a
synofferyng : as he dyd the first. And then
broughte the burntofferynge and offred it as
the maner was / and broughte the meatofferyn-
ge and fylled his hande therof, and burnt it
upon the alter / besydes the burntsacrifyce in
the morninge.

Then he stewe the oxe and the ram that were
the peoples peaseofferynges / and Aarons
sonnes broughte the bloude unto him/ and he
sprinkled it upon the alter rounde aboue, and
toke the fatt of the oxe and of the ram: the ri-
pe and the fatt that couereth the inwarde and
the kydneyes and the kall of the lyuer : and put
them upon the brestes and burnt it upon the al-
ter: but the brestes and the righte sholders Aa-
ron waued before the Lorde/ as the Lorde co-

X. Chapter.

Fo. XVI

maunded Moses.

And Aaron lifte upp his hande ouer the pes Of soch plas-
ces the bisho-
pes toke their
domine bles-
singe with ij
fingers: But
numery. vi.
ople and blessed the, and came cloune from of
feryng of synofferynges / burntofferynge ad
peaseofferynges. Then Moses and Aaron wēt
into the tabernacle of witnesse and came out thou maist re-
agayne and blessed the people / and the glorie ad the goods
of the Lorde apered unto all the people. And
his blesfyng
there came a fyre out from before the Lorde/
and consumed upon the alter: the burntofferyn-
ge and the fatt. And all the people sawe it and
showted, and fell on their faces.

¶ The X. Chapter

Hereof yese
the frute of a
mans good en-
tent with out
Godsword.
And Nadab and Abihu the sonnes of Ad
Aaron toke ether of them his censur Ad
put fyre therein and put cens apō, and brough do no leesse, so
te straunge fyre before the Lorde: which he cō doeth this en-
maunded the not and there went a fyre out frō sample teach
the Lorde and cōsumed the / and they dyed be- that we maye
fore the Lorde. Then Moses sayde unto Aarō do no more
this is it that the Lorde spake saynge: I will be than is comas-
sanctifyed in them that come nye me, ad before doed.
all the people I wilbe glorifyed. And Aaron God is sancti-
fied when we
obey him ad
mortify our
wyll to doo
his.
held his pease.

And Moses called Misael and Elesaphā the
sonnes of Uiel the uncle of Aaron, and sayde
unto the: goo to and carye youre brethre from
the holy place out of the hoste. And they went
to them and caryed them in their albes out of
the hoste, as Moses bad.

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And Moses sayde vnto Aaron and vnto Eleazar and Ithamar his eldest sonnes: vncouer not youre heed nether rent youre clothes/ lest ye dye and wrath come apon all the people lettyour brethren the hole house of Israel/be wepe the burnyng whiche the Lorde hath bunt. But goo ye not out from the dore of the tabernacle of wytnesse/lest ye dye: for the anoyntyng eyle of the Lorde is apon you. And they dyd as Moses bad.

Our prelates be drenke with desyre of honoure and haue brought the world out of their wites to sacrifice their lutes, and live not nobirly to re- aches what chyrst comand by the handes of the apostels.

And the Lorde spake vnto Aaron saynge: dynke no wyne nor stronge dynke / neither thou nor thi sonnes with the: when ye go in to the tabernacle of witnesse/lest ye dye. And let it be a lawe foruer vnto youre childern after you: that ye maye put difference betwene holy and vnholy / and betwene vncleane and cleane/ and that ye maye teach the childern of Israel: all the ordynances whiche the Lorde hath comandued them by the handes of Moses.

And Moses sayde vnto Aaron and vnto Eleazar and Ithamar his sonnes that were lefte: take the meatofferynge that remayneth of the sacrificyes of the Lorde/and eate it without leuen besyde the alter/for it is most holy: eate it therfore in the holy place, because it is thi dutye and thi sonnes dutye of the sacrifice of the Lorde: for so I am commaunded. And the wauebrest

X. Chapter. Fo. XVII.

wauebrest and heueshulder eate in a clene place: both thou and thy sonnes and thy doughters with the. For it is thy dutye and thy liones dutye with the, of the peaceofferynges off the childern of Israel. For the heueshulder and the wauebrest whiche they bryng with the sacrifices of the fatt, to waue it before the Lorde, shalbe thyne and thy sonnes with the, and be a lawe for ever, as the Lorde hath commaunded.

And Moses soughte for the goote that was the synneofferyng, and se, it was burnt. And he was angrye with Elcazar and Ithamar the sonnes of Aaron, which were lefte alye sayng: wherefore haue ye not eaten the synneofferyng in the holy place, sayng it is most holye: and for as moch as it is geuen you to bere the synne of the people, and make agrement for them before the Lorde? Beholde, the bloude of it was not brought in within the holy place therfore shulde ye haue eaten it in the holy place as I comandaunded. And Aaron sayde vnto Moses: behold, this daye haue they offered the synneofferyng and their burntofferyng before the Lorde, and it is chaunced me after thy The offerynges must haue beene eaten in gladness: but Aaron comde to daye, wolde the Lorde be content with all? not but more for his sake manner. Yf I shulde eate of the synneofferyng Aaron comde to daye, wolde the Lorde be content with all? not but more for his sake And when Moses herde that, he was content. nes

C

XI. Chapter.

¶ The. xi. Chapter.

And the Lorde spake vnto Moses and Aaron sayenge: speake vnto the childre of Israel and saye, these are the beestes whiche ye shall eate amoung all the beestes that are on the erth: what soeuer hath hoffe and dyuydeth it in to two clawes ad cheweth cud among the beestes, that shall ye eate. Neuerthelesse, these shall ye not eate of them that chewe cud and haue hoffes. The camel, for he cheweth cud but he deuydeth not the hoffe in to two clawes therfore he shall be vnclene vnto you. And the Co nyne, for he cheweth the cud but deuydeth not the hoffe in to two clawes, therfore he is vnclene to you. And the hare, for he likewise cheweth the cud, but deuydeth not the hoffe in to two clawes, he is therfore vnclene to you. And the swyne, for though he deuyde the hoffe in to two clawes, yet he cheweth not the cud ad therfore is vnclene to you, Of their flesh see that ye eate not ad their carkases se that ye twygh not for they are vnclene to you.

These shall ye eate of all that are in the watters: what soeuer hath finnes and skales in the watters, sees and ryuers, that shall ye eate. And all that haue not finnes ad skales in the sees ad ryuers of all that moue and lyue in the watters/ shall

XI. Chapter. Fo. XVII.

Shall ye abhorre. Se that ye eate not of their flessh, ad also that ye abhore their carkases: for all that haue no finnes nor scales in the watters, shalbe abhominacion vnto you.

These are the foules which ye shall abhorre and which shall not be eaten, for they are an abhominacion. The egle, the goosshrike, the cor mortaunte, the kyte, the vultur and all his kynd and all kynde of rauens, the estrich, the night crowe, the cocow, the sparowhauke and al the kynde: the little oule, the storce, the great oule the backe, the pellicane, the pye, the heron, the laye with the kynde, the lappwynghe ad the swallowe. And all feoules that crepe ad goo apō all iij. shalbe an abhominacion vnto you.

Yet these maye ye eate of all the foules that moue and goo apō. iij. fete: cuen those that haue no knees aboue vpon their fete to lepe with all apō the erthe, cuen these of them ye maye eate: the arte and all his kynde: the Sole am with all his kynde: the Hargol and all the kynde, ad the Hagab ad all his kynd. Al other foules that moue ad haue. iij. fete, shalbe abhominacion vnto you. In soch ye shalbe vnclene whosoeuer touch the carkesse of the shalbe vnclene vnto the cuen, ad uholsoeuer bereth the carkesse of the shal wash his clothes ad shalbe

C iij vnclene

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vnclene vntyll euen.

Amonge all maner beestes, they that haue hoffes and deuyde them not in to two clawes or that chewe not the cud, shalbe vnclene vnto you: and all that twicheth them shalbe vnclene. And all that goeth apon his handes amon ge all maner beestes that goo on all fourre, are vnclene vnto you: and as many as twyche their carkesses, shalbe vnclene vntyll the euen. And he that beareth the carkesse of them, shall washe his clothes ad be vnclene vntyll the euen: for soch are vnclene vnto you.

And these are also vnclene to you amon ge the thinges that crepe apon the erth: the vessell the moufe, the tode and all his kynde, the hed- gehogge, stellio, the licerte, the snayle and the moule. These are vnclene to you amon ge all that moue, and all that twyche them when they be dead, shalbe vnclene vntyll the euen. And what soeuer any of the dead carkesses of them fall apon, shalbe vnclene: what soeuer vessell of wodd is be, or rayment, or skynne, or bagge or what soeuer thinge it be that any worke is wroughte with all. And they shalbe plunged in the water and be vnclene vntill the euen, and then they shalbe clene agayne.

All maner of erthen vessell wherin to any of them falleth, is vnclene with all that therein is: ad

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is: and ye shall breake it. All maner meat that is eaten, yf any soch water come apon it, it shall be vnclene. And all maner drynke that is drō ke in all maner soch vessels, shalbe vnclene. And whether it be ouen or kettel, it shalbe bro ken. For they are vnclene and shalbe vnclene vnto you: Neuerthelater, yet the fountaynes ad welles and pondes of water, shalbe clene styll. But whosoeuer twycheh their carkesses, shall be vnclene.

Yf the dead carkesse of any soch fall apō any seed vſed to sowe, yt shall yet be clene styll: but ad yf any water be poured apō the seed ad afterward the dead carkesse of them fall thereō, then it shalbe vnclene vnto you.

Yf any beast of whiche ye eate dye, he that twycheh the dead carkesse shalbe vnclene vntyll the euen. And he that eatheth of any soche dead carkesse, shall washe his clothes and remayne vnclene vntyll the euen. And he also that beareth the carkesse of it, shall washe his clothes and be vnclene vntyll euen.

All that scrauleth apon the erth, is an abhominacyon and shall not be eaten. And what soeuer goeth apon the brest ad what soeuer goeth apon .iiij. or moo fete amon ge all that scrauleth apon the erth, of that se ye eate not: for they are abhomynable. Make not youre soules abho

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abominable. Make not youre soules abhomy-
nable with nothings that crepeth, neither make
youre soules vncleane with them: that ye shulde
be defiled thereby.

For I am the Lorde youre God, be sanctis-
fied therfore that ye maye be holy, for I am ho-
ly: and defile not youre soules with any maner
thinge that crepeth apon the erth. For I am the
Lorde that brought you out of the Ierde off
Egipte to be youre God: be holy therfore, for
I am holy.

This is the lawe of beest and foule and off
all maner thinge that lyueth ad mouth in the
water ad of all things that crepe apō the erth
that ye may put differēce betwene vncleane ad
clene, ad betwene the beestes that are eatē and
the beestes that are not eaten.

¶ The.xij. Chapter.

And the Lorde spake vnto Moses and
sayde: speake vnto the childef of Israel
ad saye: whē a womā hath conceaued ad hath
borne a man childe, she shalbe vncleane. viij. da-
yes: euen in like maner as when she is put apart
te in tyme of hir naturall disease. And in the
xij. daye the flesh of the childe foreskynne shal
be cut awaye. And she shall contynue in the
blcude of hir purifieng. xxxij. dayes, she that

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twyche no halowed thinge nor come in to the
sanctuary, vntyll the tyme of hir purifieng be
out. Yf she bere a maydehilde, then she shalbe
vncleane two wekes as when she hath hir natu-
rall disease. And she shall contynue in the blo-
ude of hir purifieng. lxvj. dayes.

And when the dayes of hir purifieng are
out: whether it be a sonne or a daughter, she
shall bryngē a lambe of one yere olde for a bu-
ntostryngē and a yonge pigeon or a turtill do-
ue for a lynneostryngē vnto the dore of the ta-
bernacle of witnesse vnto the preast: which shal
all offer them before the Lorde and make an
attonegement for her, and so she shalbe purged
of hir yssue of bloude. This is the lawe of her
that hath borne a childe, whether it be male or
female.

But and yf she be not able to bringe a she-
pe, then let her bryngē two turtyls or two yon-
ge pigeons: the one for the burntoostryngē,
and the other for the syncoostryngē. And the
preast shall make an attonegement for her, ad she
shalbe cleane.

¶ The.xiiij. Chapter.

And the Lord spake vnto Moses ad uero
Aarō sayngē: whē there apeareth a yssingle of excom-
ge in any mās flesh either a scabbe or a glistrege ope-
nūers white

This chapter
maketh not
for confession
in the case,
but is an ex-
emption off
imitation off
openers

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As these pre
fes make vnto
cleane ad sen
de out of com
pany, euē so
ours binde ad
excommunicat
out of the co
gregacio: and
as these make
cleane, so doo
ours lowse, ne
and absolute.
Now the th
at finne feare
tly thei binde
with preachi
ge gods word
ad yf thei re
per, with prea
change thei lo
wte the agay
be.

whyte: as though the plague of leprosy were in
the skynne of his flesh, then let him be brought
vnto Aaron the preast or vnto one of hys son
nes the preastes, and let the preast loke on the
sore that is in the skynne of his fleshe. Yf the
heer in the sore be turned vnto whyte, and the
sore also semeth to be lower than the skyn
nes lowse, ne of his fleshe, then it is surely a leprosy, and
let the preast loke on him and make hym vnc
lene.

Yf there be but a white plecke in the skyn
ne of his fleshe and semeth not to be lower than
the other skynne nor the heer thereof is turned
unto white: then let the preast shitt him vpp se
uen dayes. And let the preast loke apon hym
the. viij. daye: yf the sore semeth to him to abyde
styll and to go no further in the skyne, then let
the preast shitt him vpp yet. viij. dayes moo.
And let the preast loke on him agayne the. viij.
daye. Then yf the sore be waxed blackesh and
is not growen abrode in the skynne, let the pre
ast make him cleene, for it is but a skyrfe. And
let him wasshe his clothes, and then he is cleene.
But and yf the scabbe growe in the skynne af
ter that he is sene of the preast agayne. Yf the
preast se that the scabbe be growen abrode in
the skynne, let him make him vncleene: for it is
surely a leprosy.

Yf the

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Yf the plague of leprosy be in a man, let hi
be broughte vnto the preast, and let the preast
se him. Yf the rysinge apeare white in the skyn
ne ad haue also made the heer white, ad there
be rawe flesh in the sore also: then it is an olde
leprosy in the skynne of his flesh. And the pre
ast shall make him vncleene, ad shall not shutte
him vp for he is vncleene.

Yf a leprosy breake out in the skynne and
cover all the skynne from the heed to the fote
ouer all wheresouer the preast loketh, then let
the preast loke apon him. Yf the leprosy haue
covered all his flesh, let him make the disease
cleene: for in as moch as he is altogether white
he is therfore cleane. But and yf there be rawe
flesh on him when he is sene, then he shalbe vnc
lene. Therfore when the preast seeth the rawe
flesh, let him make him vncleene. For in as
moch as his flesh is rawe, he is vncleene and it
is surely a true leprosy. But and yf the rawe
flesh departe agayne and chaunge unto white,
then let him come to the preast and let the pre
ast se him: Yf the sore be chaunged unto whi
te, let the preast make the disease cleane, ad the
he is cleane.

When there is a byele in the skynne of any
mans flesh and is helede and after in the place
of the byele there appear a whyte rysing other
a shyn.

ashynnge white somewhat redysh, let him be
sene of the preast. Yf when the preast seeth hi
it appere lower than the other skynne and the
heer thereof be chaunged vnto white, let the
preast make hi vncleane: for it is a very lepro
sye, that is broken out in the place of the byle.
But and yf when the preast loketh on it there
be no white heeres therein nether the scabbe
lower than the other skynne and be somewhat
blackesh, then the preast shall shutt him aparte
vij. dayes. Yf it sprede abrode in the meane se
ason, then let the preast make him vncleane: for
it is a leprosye. But ad yf the glistringe white a
byde styll in one place and go no further, then
it is but the prynce of the byle, and the preast
shal make him cleane.

When the skynne of any mas flesh is burnt
with fire that it be rawe and there aper in the
burnyng a glistringe white that is somewhat re
dysh or altogether white, let the preast loke as
pon it. Yf the heer in that brightnesse be cha
unged to white and it also appere lower than
the other skynne, than it is a leprosye that is
broken out in the place of the burnyng. And
the preast shall make him vncleane, for it is a le
prosye. But and yf (when the preast loketh on
it) he se that there is no white heer in the brygh
tenesse and that it is no lower than the other
skynne

skynne and that it is also blackesh, then let the
preast shutt him upp seuen dayes. And yf
(when the preast loketh on him the seventh
daye) it be growen abrode in the skynne, lett
him make him vncleane: for it is a leprosye.
But and yf that bryghtnesse abyde styll in one
place and goo no further in the skynne ad be
blackesh, than it is but a rysyng in the place of
the burnyng, and the preast shall make hym
cleane: for it is but the prynce of the burnyn
ge only.

Whē ether man or woman hath a breakin
ge out upon the heed or the berde, let the pre
ast se it. And yf it apeare lower than the other
skynne and there be therein golden heeres ad
thyn, let the preast make him vncleane, for it
is a breaking out of leprosye apō the heed or
berde. yf (whē the preast loketh on the breaki
ng out) he se that it is no lower thā the other
skynne ad that there are blake heeres therein
let hi shutt hi vp. vij. dayes. And let the preast
loke on the disease the seventh daye: ad yf the
breakyng oute be gone no forther nether be
any golden heeres therein nether the scab
be be lower than the other skynne, then lett
him be shauen, but lett hym not shauen the
scabbe, and let the preast shutt him vp seuen
dayes

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dayes moo. And let the preast loke on the bres akyng out the. viij. daye agayne: Yf the bres kynge out be gone no further in the skynne nor moare lower thē the other skynne, then lett the preaste make him cleane, and let him washe his clothes and then he is cleane. Yf the breakyng out growe in the skynne after that he is once made cleane, let the preast see him. Yf it be growne abrode in dede in the skynne, let the preast seke no further for ony golden heeres, for he is vncleane. But and yf he se that the scabbe stondē stylē and that there is blacke heer growne vpp there in, thē the scabbe is healed and he is cleane: and the preast shall make him cleane.

Yf there be founde in the skynne of the flesh of man or woman a glistryng white, let the preast se it. Yf there appeare in their flesh a glistryng white somwhat blackelsh, thē it is but frekels growē vpp in the skynne: ad he is cleane

Yf a mans heer fall of his heed, thē he is heudbaulde and cleane. yf his heer fall before in his foreheade, then he is foreheadbaulde and cleane. yf there be in the baulde head or baulde forehead a redysh white scabbe, then there is leprosy spongē vpp in his baulde head or baulde forehead. And let the preast se it: and yf the trylyng of the sore be redyshwhite in his baulde he

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de heade or foreheade after the maner of a leprosy in the skynne of the flesh, then he is a leper and vncleane: ad the preast shall make him vncleane, for the plague of his heede.

And the leper in whome the plague is / shall haue his clothes rent and his heade bare ad his mouth moffeld, and shalbe called vncleane. And as longe as the dysease lefeth apon him, he shalbe vncleane: for he is vncleane, and shall therfore dwell alone, ad even without the host shall his habitacion be.

When the plague of leprosy is in a cloth: whether it be lynen or wollen, yee and whether it be in the warpe or wolfe of the lynen or of the wollen: ether in a skynne or any thinge made of skynne: yf the disease be pale or somwhat redysh in the cloth or skynne: whether it be in the warpe or wolfe or any thinge that is made of skynne, thē it is a very leprosy and must be shewed vnto the preast. And whē the preast seeth the plague, let him shutt it vpp. viij. dayes, and let him loke on the plague the seuenth daye. yf it be increased in the cloth: whether it be in the warpe or wolfe or in a skynne or in any thyngē that is made of skynne, then the plague is a fretyng leprosy and it is vncleane: And that cloth shalbe burnt, ether warpe or wolfe, whether it be wollen or lynen or any thyngē that is made of skynne where in the plague is, for it is a fretyng le

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ge leprosy/and shalbe burnt in the fyre.

Yf the preast se that the plague hath freten no further in the cloth:ether in the warpe or wolfe or in what souer thynge of skynne it be, then let the preast comande the to wasshe the thynge wherein the plague is, and let him shutt it upp viij. dayes moo. And let the preast loke on it a gayne after that the plague is wasshed: yf the plague haue not chaunged his fassion thought be spred no further abrode, it is yet vncleane. And se that ye burne it in the fyre, for it is frete in warde:whether in parte or in all together. But and yf the preast se that it is somewhat blakysh after that it is wasshed, let him rent it out of the clothe, or out of the skynne or out of the warpe or wolfe. But and yf it apeare any moare in the cloth ether in the warpe or in the wolfe or in any thynge made of skynne / than it is a waxynge plague. And se that ye burne that with fyre, where in the plague is. Moreouer the cloth ether warpe or wolfe or what souer thinge of skynne it be which thou hast wasshed and the plague be departed from it, shalbe wasshed once agayne:and then it is cleane.

This is the lawe of the plague of leprosy in a cloth whether it be wolle or lynen:ether whether it be in the warpe or wolfe or in any thynge made of skynnes,to make it cleane or vncleane.

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And the Lorde spake vnto Moses saynge: this is the lawe of a leper when he shalbe cleſed. he shalbe broughte vnto the preast, and the preast shall goo out without the hōſe and loke apō him. Yf the plague of leprosy be healed in the leper, the shall the preast comande that there be brought for hi that shalbe clesed. ij. lyuynge byrdes that are cleane, ad cypresse wodd, and a pece of purple cloth and yſope. And the preast shall comande that one of the byrdes be kylled ouer an erthe reſell of runnyng water. And the preast shall take the lyuynge byrd and the cypresse wodd and the purple ad the yſope, ad shall dyppe the and the lyuynge byrd in the bloude of the slayne byrd and in the renyng water and ſprinkle it apon him that muſt be clesed of his leproſy. viij. tymes and clesē him / and ſhall let the lyuynge byrd goo fire in to the feldes.

And he that is cleſed ſhall wasshe his clothes and ſhaue off all his heer ad wasshe himſelfe in water, and the he is cleane. And after that he ſhall come in to the hōſte / but ſhall tarye without his tēt. viij. dayes. Whē the ſeuenth daye is come, he ſhall ſhaue off al his heer both apō his heade ad his berde ad on his brotes: ad euē all the heer that is on him, shalbe ſhauen off. And he ſhall wasshe his clothes and his flesh in waſter/and then he ſhalbe cleane.

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And when the. viij. daye is come, let him take iiij. lambes without blemish and a yewelambe of a yere olde without blemish, and. iiij. tenthde ales of fyne floure for a meatofferynge myngled with oyle, and a logge of oyle. Than let the preast that maketh him cleane, bryng the man that is made cleane with those thynges before the Lorde vnto the dore of the tabernacle of witnesse. And lett the preast take one of the lambes and offer him for a trespaceofferynge, and the logge of oyle: and wauie them before the Lorde. And than let him flee the lambe in the place where the synofferynge and the burntofferynge are slayne: euē in the holy place. for as the synofferynge is, euē so is the trespace offerynge the preastes: for it is most holy.

Than lett the preast take of the bloude of the trespaceofferynge, and put it apō the typpe of the right eare of him that is clenched, and apon the thombe of his righte hande and apon the greate too of his righte fote. Then let the preast take of the logge of oyle and poure it into the palme of his lette hande, and clipe his right finger in the oyle that is in the palme of his lette hand, and let him sprinkle it with his fynger viij. tymes before the Lorde. And of the rest of the oyle that is in his hande, shall the preast put upon the typpe of the righte eare of him that

is clen-

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is clenched, and apon the thombe of his righte hande, and apon the greate too of his righte fote: euē apon the bloude of the trespaceofferynge. And the remnaunte of the oyle that is in the preastes hande, he shall poure apon the hēde off hym that is clenched: and so shall the preaste make an attonement for him before the Lorde,

Then let the preast offer the synneofferynge, and make an attonement for him that is clenched for his vnclēnesse. And thā let the burntofferynge be slayne, and let the preast put both the burntofferynge and the meatofferynge apō the alter: and make an attonement for him, and thā he shalbe cleane.

If he be poore and can not gett so moch, thā let him bringe one lambe for a trespaceofferynge to wauie it and to make an attonement for him, and a tenth deale of fyne floure myngled with oyle for a meatofferynge and a logge of oyle, and two turtyll droues or two yonge pygeons which he is able to gett and let the one be a synneofferynge and the other a burntofferyng. And let him bryng them the. viij. daye for his cleinge vnto the preast to the dore of the tabernacle of witnesse before the Lorde.

And let the preast take the lambe that is the trespaceofferynge and the logge of oyle, and waue them before the Lorde.

D ue the

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ue them before the Lorde. And whē the lam
be of the trespassoffrynge is kylled, the preast
shall take of the bloude of the trespassoffryngē,
and put it apon the typpe of his righte ea-
re that is clenched, and apon the thombe of his
righte hande, and apon the greate too of hys
righte fote. And the preast shall poure of the
oyle in to his righte hande, and shall sprinkle
with his finger of the oyle that is in his lefte
hande. viij. tymes before the Lord.

And the preast shall put of the oyle that is
in his hande (apon the typpe of the righte ea-
re of hi that is clenched, and apō the thombe of
his righte hande and apon the greate too of his
righte fote: even in the place where the blou-
de of the trespassoffrynge was put, And the
reste of the oyle that is in his hande, he shall
poure apon the heede of him that is clenched:
to make an attonement for him before the Lor-
de. And he shall offer one of the turtyll doves
or of the yonge pigeons, soch as he can gett:
the one for a synneoffrynge and the other for
aburntoffrynge apō the alter. And so shall the
preast make an attonement for him that is clen-
ched before the Lorde. This is the lawe of him
that hath the plague of leprosy, whose hand is
not able to gett that which pertaineth to hys
clensyngē.

And

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And the Lorde spake vnto Moses and Aarō
saynge: when ye be come vnto the lond of Ca-
naan which I geue you to possesse: if I put the
plage of leprosy in any houſſe of the lande of
yourre possession, let him that oweth the houſſe
go and tell the preast saynge, me thinke that the
re is as it were a leprosy in the houſſe. And the
preast shall comande them to ryd all thinge
out of the houſſe, before the preaste goo in to
ſe the plague: that he make not all that is in the
houſſe vneleane, and then the preast shall goo
in and ſe the houſſe.

Yf the preast ſe that the plague is in the wal-
les of the houſſe and that there be holowe ſtra-
kes pale or rede which ſeme to be lower than
the other partes of the wall, then let the preast
go out at the houſſe dores and ſitt vpt the houſſe
for. viij. dayes. And let the preast come agai-
ne the ſeuenth daye and ſe it: if the plague be en-
creased in the walles of the houſſe, let the pre-
ast comande the to take awaye the ſtones in
which the plague is, and let the cast the in a foule
place without the citie, and ſcrape the houſſe wi-
thin rounde aboute, and poure out the dust wi-
thout the citie in a foule place. And let them ta-
ke other ſtones and put them in the places of
thoſe ſtones, and other morter: and playſter the
houſſe with all.

D ij Yf

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Yf now the plague come agayne and breake out in the houſſe, after that they haue taken awaye the ſtones and ſcraped the houſſe, and after that the houſſe is playſterd anew: let the preaſt come and ſe it. And yf then he perceauē that the plague hath catē further in the houſſe, then it is a fretyng leproſye that is in the houſſe and it is vncleane. Then they ſhall breake dounē the houſſe: both ſtones, tymbre and all the morter of the houſſe, and earey it out of the citye vnto a foule place. Moreouer he that goeth into the houſſe all the whyle that it is ſhett vp, ſhall be vncleane vntyll nighte. And he that ſlepeth in the houſſe ſhall wafſe his clothes, and he alſo that eateth in the houſſe ſhall wafſe hys clothes.

But and yf the preaſt come and ſe that the plague hath ſprede no further in the houſſe after that it is new playſterd, then let him make it cleane for the plague is healed. And let him take to cleaſe the houſſe with all: two birdes, cyprefſe wood, and purple clothe and yſope. And let him kyll one of the byrdes ouer an erthen vſel of runnyng water, and take the cyprefſe wood, the yſope, the purple and the lyuynge byrd, and dyppe them in the bloude of the ſlayne byrd, and in the runninge water, and ſprinkle apon the houſſe ſcuen tymes, and cleaſe the houſſe with the

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the bloude of the byrd, and with the runninge water, and with the lyuynge byrd, and with the cy prefſe wood, and the yſope and the purple clothe. And he ſhall lett the lyuynge byrd flee oute off the towne in to the wylde feldes, and ſo make an attonement for the houſſe, and it ſhall be cleane.

This is the lawe of all maner plague of leproſye and breakyng out, and of the leproſye off clothe and houſſe: and of ryſynges, ſcabbes and glyſterynge white, to teache when a thinge is vncleane or cleane. This is the lawe off leproſye.

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And the Lord ſpake vnto Moſes and Aaron ſayenge, ſpeake vnto the chil- ren of Iſrael and ſaye vnto them: every man that hath a runnyng yſſue in his fleſh, is vncleane by the reaſon of his yſſue. And hereby ſhall it be knowne when he is vncleane. Yf his fleſh runne, or yf his fleſh congele by the reaſon off his yſſue, then he is vncleane. Every couche whereon he lyeth and every thinge whereon he ſitteth ſhalbe vncleane.

He that twicheth his couche, ſhall wafſe his clothes and bath him ſelfe with water, and be vncleane vntyll the euen.

He that ſitteth on that whereon he ſatt, ſhall wafſe

XV. Chaptre.

wassh his clothes and bathe him selfe with wa-
ter and be vncleane vntill the eueninge. And
he that twicheth his flesh shall wasshe his clo-
thes and bathe him selfe in water and be vnc-
leane vnto the euē. Yf any soch spytte apon
him that is cleane, he must wasshe his clothes
and bathe him selfe in water and be vncleane
vntill euē.

And what soeuer sadell that he rydeth apō,
shalbe vncleane. And whosoeuer twicheth
any thinge that was vnder him, shalbe vnclea-
ne vnto the euē. And he that beareth any soch
thinges shall wassh his clothes ad bathe hi self
in water ad be vncleane vnto the euē, ad who-
soeuer he twicheth (yf he haue not first washed
his handes in water) must wasshe his clothes,
ad bathe him selfe in water, ad be vncleane in
to the eueninge. And yf he twych a vessell off
erth, it shalbe broken: and all vessels of wodd
shalbe renfed in the water.

Whē he that hath anyssue is clenched of his
yssue, let hym numbre. viij. dayes after he is clea-
ne, ad wasshe his clothes, and bathe his fleshe
in runnyng water, ad then he is cleane. And
the viij. daye let hym take two turtill doves or
two yonge pigeons, and come before the Lor-
de into the doore of the tabernacle of witnessē
ad geue them vnto the preast. And the preast
shall

XV. Chaptre. Fo. XXVIII

shall offer them: the one for a synneofferyng,
and the other for a burntofferyng: and make
an attonement for him before the Lord, as co-
cernyng his yssue.

Yf any mans seed departe frō him in his fle-
pe, he shall wassh his flesh in water ad be vncle-
ane vntill euē. And all the clothes or furses
whereon soch seed chaunceth shalbe wasshed
with water ad be vncleane vnto the euē. And
yf a womā lye with soche a whone, they shall
wash the selues with water and be vncleane v-
ntill even.

Whē a womās naturall course of bloud rū-
neth, she shalbe put aparte. viij. dayes: ad who-
soeuer twycheth her shalbe vncleane vnto the
euē. And all that she lyeth apō as longe as she
is put aparte shalbe vncleane. And whosoeuer
twicheth her couch shall wassh his clothes and
bathe hi selfe with water ad be vncleane vnto
the euē. And whosoeuer twicheth any thinge
that she satt apō, shall wassh his clothes ad wa-
she him selfe also in water, ad be vncleane v-
nto the euē: so that whether he twich his couche
or any thīge whereō she hath setē, he shalbe v-
ncleane vnto the euē. ad yf a mā lye with her in the
meane tyme, he shalbe put aparte as well as she
ad shalbe vncleane. viij. dayes, ad all his couch
wherein he slepeth shalbe vncleane.

Whē

XV. Chaptre.

When a womans bloude runneth longe ty-
me: whether out of the tyme of hyr naturall co-
urse: as longe as hir vncleanness runneth, shal
be vncleane after the maner as when she
is put aparte. All hir couches whercon shle ly-
eth (as longe as hir yssue lasteth) shalbe vnto her
as hir couch when she is put a parte. And wh-
at soever shle syteth apon, shalbe vncleane, as
is hir vncleanness whē she is put a parte. And
whosocuer twicheth them, shalbe vncleane, and
shall wasshe his clothes and bathe him selfe in
water and be vncleane vnto euen.

And when shle it clesned of hyr yssue, let hyr
counte hir seuen dayes after that shle is cleane.
And the viij daye let her take two turtis or
two yonge pigeons and bryngc them vnto the
preast vnto the dore of the tabernacle of wi-
nessse. And the preast shall offer the one for a
synneoffryng, and the other for a burntoff-
ryng: and so make an attonement for her
before the Lorde. as concernyng hir vnclea-
ne yssue.

Make the chilidren of Israel to kepe them
selues fro their vncleanness, that they dye not in
their vncleanness: whē they haue defiled my ha-
bitacion that is amonge them.

This is the lawe of him that hath a runni-
ng sore, and of him whose seed runneth from
hym

XVI. Chapter. Fo. XXIX.

him in his slepe and is defiled therewith, and
of her that hath an yssue of bloude as longe as
she is put a parte, and of whosocuer hath a run-
nyng sore whether it be man or woman, and
of him that slepeth with her that is vncleane.

The xvij. Chapter.

And the Lorde spake vnto Moses after
the deeth of the two sonnes of Aaron,
when they had offered before the Lorde and
dyed: And he sayde vnto Moses: speake vnto
Aaron thy brother that he go not at all tymes
into the holy place, that is whithin the vayle
that hangeth before the mercyscate which is a-
pon the arcke that he dye not. For I will appea-
re in a clowde vpon the mercyscate.

But of this maner shall Aaron goo in to
the holy place: with a yonge oxe for a synneoff-
ryng, and a ram for a burntoffryng. And he
shall put the holy linnen albe apon him, and shall
haue a linnen breeche vpon his flesh, and shall
gyrde him with a linnen gyrdell, and put the ly-
nen mytre apon his heede: for they are holy ray-
mentes. And he shall wasshe his flesh with wa-
ter, and put them on. And he shall take of the
multitude of the chilidren of Israel two gootes
for a synneoffryng and a ram for a burntoff-
ryng. And

By the cloud
under bloude
the fume off
the cence.

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And Aaron shall offer the oxe for his synne offryngē and make an attonement for him ad for his houſſe. And he shall take the two gootes and present them before the Lorde in the dore of the tabernacle of witnesſe. And Aarō cast lottes over the ij. gootes: one lotte for the Lorde, ad another for a ſcapegoote. And Aaron shall bringe the goote apō which the Lor des lotte fell, and offer him for a ſynneoffryngē. But the goote on which the lotte fell to ſeape, he ſhall lett alyue before the Lorde to reconcyle with ad to let him goo fre in to the wildernesſe. And Aaron shall bringe the oxe of his ſynneoffryngē, ad reconcyle for him felfe ad for his houſſe, and kyll him.

And thā he ſhall take a censer full of burnin ge coles out of the alter that is before the Lorde, and his handfull of ſwete cens beten ſmall and bringe them within the vayle and put the cens upon the fire before the Lorde: that the cloude of the cens maye couer the mercyleate that is upon the witnesſe, that he dye not. And he ſhall take of the bloude of the oxe ad ſprinkle it with his finger before the mercyleate eastwarde: euē. viij. tymes.

Then ſhall he kyll the goote that is the peo ples ſynneoffryngē, and bryngē hys bloude within the vayle, and doo with his bloude as

he dyd

XVI. Chapter. Fo. XXX.

he dyd with the bloude of the oxe, and let him ſprinkle it toward the mercyleate and before the mercyleate ad reconcyle the holy place frō the vncleanness of the childdren of Iſrael, and from their trespasses ad all there synnes. And ſo let him doo also unto the tabernacle of witnesſe, that dreilleth with them, euē among thei r vncleannesses.

And there ſhallbe no bodye in the taberna cle of witnesſe, when he goeth in to make an attonement in the holy place, vntyll he come out aȝynē. And he ſhall make an attonement for him ſelfe and for his houſſe, ad for all the multitude of Iſrael. Then he ſhall goo out unto the alter that ſtondeth before the Lorde, and reconcyle it, and ſhall take of the bloude of the oxe and of the bloude of the goote, and put it upon the hornes of the altare rounde aboue, and ſprynkle of the bloude upon it with his finger ſeven tymes, and cleſe it, and halowe it frō the vncleannesses of the childdren of Iſrael.

And whē he hath made an ende of reeōcyl inge the holy place and the tabernacle of witnesſe ad the alter, let him bringe the lyue goote ad let Aarō put both his handes upon the hee de of the lyue goote, and confeffe ouer him all the myſdeadeſ of the childdren of Iſrael, and

XVI. Chapter.

and all their trespasses, and all their synnes: and let him put them ap̄ the heed of the goote and sende him awaie by the handes of one that is accoynted in the wyldernesse. And the goote shall bere apon him all their mysdades vnto the wildernesse, and he shall let the goote goo fre in the wildernesse.

And let Aaron goo in to the tabernacle of wytnesse and put off the lynē clothes which he put on when he w̄t̄ in in to the holy place, and leaue them there. And let him wasshe his flesh with water in the holy place, and put on his owne rayment / and then come out and offer his burntofferynge and the burntofferynge of the people, and make an atonemēt for him selfe and for the people, and the fatt of the synofferynge let him burne apon the alter. And let him that caryed forth the scapegoote, wasshe his clothes and bathe his flesh in water / and then come in to the hoste agayne.

And the oxe of the synofferynge and the goote of the synofferynge (whose bloude was brought in to make an atonemēt in the holy place) let one carye out without the hoste and burne withfyre: both their skynnes, their flesh and their donge. And let him that burneth them, wasshe his clothes and bathe his flesh in water, and then come in to the hoste agayne.

And

XVII. Chapter. Fo. XXXI.

And it shalbe an ordynaunce for euer vnto you. And euē in the tenth daye of the seuenth moneth, ye shall humble youre soules and shall doo no worke at all: whether it be one of youre relues or a straunger that so georneth amouge you, for that daye shall an attonemēt be made for you to clese you from all youre synnes before the Lorde / and ye shalbe cleane. It shal be a sabbath of rest vnto you / and ye shall humble youre soules / and it shalbe an ordynaunce for euer.

And the preast that is anoynted and whose hande was fylled to mynistre in his fathers steade / shall make the attonemēt and shall put on the holy lynē vestimentes / and reconcyle the holy sanctuary and the tabernacle of witnessē and the alter, and shall make an attonemēt also for the preastes and for all the people of the congregacion. And this shalbe an euerlastynge ordynaunce vnto you to make an atonement for the chilidren of Israel for all their synnes once a yere: and it was done euē as the Lorde commaunded Moles.

¶ The.XVII. Chapter.

And the Lorde talked with Moses saynge: speake vnto Aarō and vnto his sonnes and vnto all the chilidren of Israel and saye vnto

XVII. Chapter

vnto them, this is the thynge which the Lorde charged saynge: whatsoeuer he be of the houſe of Israel that kylleth an oxe, lambe or goode in the hoste or out of the hoste and bryngeth the not vnto the dore of the tabernacle of witnessē, to offer an offeryng vnto the Lorde before the dwellyng place of the Lorde, bloude ſhalbe imputed vnto that man / as though he had ſhed bloude / and that man ſhall periyh from amoung his people.

Wherfore let the childeſ of Israel bryng their offerynges they offer in the wyde felde/ vnto the Lorde: cuen vnto the dore of the tabernacle of witnessē and vnto the preaſt/ and offer the for peafeofferynges vnto the Lorde. And the preaſt ſhall ſprinkle the bloude apon the alter of the Lorde in the dore of the tabernacle of witnessē/ and burne the fatt to be a ſweete fauoure vnto the Lorde. And let them nomoare offer their offerynges vnto deuyls/ after whom thy goo an whoorynge. And this ſhalbe an ordynacie for euer vnto you thorow out youre generacyons.

And thou ſhalt ſaye vnto them: what ſoever man it be of the houſe of Israel or of the ſtraungers that ſojourne amoung you that offereth a burntofferyng or any other offeryng and bryngeth it not vnto the dore of the taber-

nacle

XVII. Chapter. Fo. XXXII.

nacle of wytnesse to offer vnto the Lorde, that ſellow ſhall periyh from amoung his people. And what ſoever man it be of the houſe of Israel or of the ſtraungers that ſojourne amoung you that eateth any maner of bloude / I will ſet my face agaynt that ſoule that eateth bloude, and will destroy him from amoung his people, for the life of the flesh is in the bloude, and I haue geuen it vnto you upon the alter, to make an attonement for youre ſoules, for bloude ſhall make an attonement for the ſoule. And therfore I ſayde vnto the childeſ of Israel: ſe that no ſoule of you eate bloude/ nor yet any ſtraunger that ſojourneſt amoung you.

What ſoever man it be of the childeſ of Israel or of the ſtraungers that ſojourne amoung you that honteth and catcheth any beſt or foule that maye be eate, he ſhall poure out the bloude and couer it with erthe, for the life of all flesh is in the bloude, therfore I ſayde vnto the childeſ of Israel, ye ſhall eate the bloude of no maner of flesh, for the life of all flesh is in his bloude, and whosoeuer therfore eateth it ſhall periyh. And what ſoever ſoule it be that eateth that which dyed alone or that which was torn with wylde beſtes: whether it be one of youre ſelues or a ſtraunger, he ſhall waſſe his clothes

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clothes and bathe him selfe in water, and shalbe vncleane vnto the euē, and that is he cleane. But and yf he wasshe them not nor wasshe his flesh he shall beare his synne.

C The. xvij. Chapter.

And the Lorde talked with Moses saynge: speake vnto the childef of Israel, and saye vnto them, I am the Lorde your God Wherfore after the doynges of the lande of Egypt wherein ye dwelt, se that ye doo not : neither after the doynges of the lande of Canaan, whether I will bringe you, neither walke ye in their ordinaunces, but doo after my iudgements, and kepe myne ordinaunces, to walke the rein: for I am the Lorde your God. Kepe therfore myne ordinaunces, and my iudgements whiche yf a man doo he shall lyue thereby: for I am the Lorde.

Se that ye goo to none of youre nyghest kynred for to vncouer their secretes, for I am the Lorde. The secretes of thy father and thy mother, se thou vnhale not: she is thy mother, therfore shalt thou not discouer her secretes. The secretes of thy fathers wife shalt thou not discouer, for they are thy fathers secretes. Thou shalt not discouer the preuyte of thy syster, the daughter of thy father or of thy mother: wher-

ther

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ther she be borne at home or without. Thou shalt not discouer the secretes of thy sonnes daughter or thy daughters daughter, for that is thyne awne preuyte: Thou shalt not discouer the secretes of thy fathers wyues daughter, which she bare to thy father, for she is thy suster: thou shalt therfore not discouer her secretes. Thou shalt not vncouer the secretes off thy fathers syster, for she is thy fathers nexte kyn. Thou shalt not discouer the secretes off thy mothers syster, for she is thy mothers nexte kyn.

Thou shalt not open the secretes of thy fathers brother: that is thou shalt not goo in to his wife, for she is thyne awnte. Thou shalt not discouer the secretes of thy daughter in lawe she is thy sonnes wyfe: therfore vncouer not her secretes. Thou shalt not vnhale the secretes of thy brothers wife, for that is thy brothers preuyte. Thou shalt not discouer the preuytes of the wife and her daughter also, neither shalt thou take her sonnes daughter or her daughters daughter to vncouer their secretes: they are thine nexte kyn, it were therfore wikkynesse. Thou shalt not take a wife and her sister thereto to vexe her that thou woldest open her secretes as longe as she lyueth. Thou shalt not goo vnto a woman to open her secretes, as

E long

XVIII. Chapter.

longe as she is put aparte for hir vncleynesse. Thou shalt not lye with thy neigbours wi-
fe, to defyle thi selfe with her. Thou shalt not
geue of thi seed to offer it vnto Moloch, that
thou defile not the name of thi God, for I am
the Lorde.

Thou shalt not lye with mankynde as with
womankynge, for that is abomination. Thou
shalt lye with no maner of beeste to defile thy
selfe therewith, neither shall any woman stonde
before a beest to lye doun thereto, for that is
abomination.

Defile not youre selues in any of these thin-
ges, for with all these things are these nac-
ions defiled whiche I cast out before you: and
the lande is defiled, and I will visitte the vry-
kednesse therof upon it, and the lande shal spe-
we out hir inhabiteris. Kepe ye therfore myne
ordinaunces and iudgements, and se that ye
commytt none of these abominacions: neither
any of you nor ony straunger that soiourneth a
monge you (for all these abominacions haue
the men of the lande done whiche were there
before you, and the lande is defiled) lest that
the lande spewe you out when ye haue defiled
it, as it spewed out the nacions that where the-
re before you. For whosoeuer shall comyyt any
of these abominacions, the same soules that

come

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commyyt them shall perish from amounge their
people. Therfore se that ye kepe myne ordina-
unces, that ye commyyt none of these abhomina-
ble customes which were commyyted befo-
re you: that ye defile not youre selues therewith
for I am the Lorde your God.

¶ The xix. Chapter.

And the Lorde spake vnto Moses sa-
yenge: speake vnto all the multitude of
the childef of Israel, and saye vnto them. Be
holie for I the Lorde your God am holie. Se
that ye feare: every man his father and his mo-
ther, and that ye kepe my Sabbathes, for I am the
Lorde your God. Ye shall not turne vnto yo-
dolls nor make you goddes of metall: I am the
Lorde your God.

When ye offre youre peaccofferynges vnto
the Lorde, ye shall offer them that ye maye be
accepted. And it shalbe eaten the same daye
ye offer it and on the morowe; but what soe-
uer is lefte on the thirde daye shalbe burnt in
the fire. Yf it be eaten the thirde daye, it shalbe
vneleane and not accepted. And he that eateth
it shall bere his synne: because he hath defiled
the halowed thinges of the Lorde, and that sou-
le shall perish from amounge his people.

E iij. vñde

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When ye repe doun the rype corne of youre lande, ye shal not repe doun the vtmost borders of youre feldes, nether shalt thou gather that which is left behynd in thy haruest. Thou shalt not plucke in all thy vneyarde clene, nether gather in the grapes that are ouerscaped. But thou shalt leaue them for the pore ad straunger. I am the Lorde your God.

Ye shall not steale nether lye, nether deale falsoone with another. Ye shal not swere by my name falsole: that thou defilest not the name of thy God, I am the Lorde.

Thou shalt not begile thy neyghboure with cauellaciōs, nether robbe him violently, nether shall the workmans laboure abide with the vntyll the mornynge.

Thou shalt not curse the deasse, nether put a stomblinge blocke before the blynd: but shalt feare thy God. I am the Lorde.

Ye shall doo no vnrightuousnes in judgement. Thou shalt not fauoure the poore nor honoure the mighty, but shalt iudge thy neyghboure iustuously.

Ys for God. Thou shalt not go vp ad doun a * preuy ad with his auncle cōfessōe cuser amōge thy people, nether shalt thou helpe that thou accepte to shold the bloude of thy neyghboure: I am the Lorde.

Thou shalt not hate thy brother in thyne har-
but

XIX. Chapter. Fo. XXXV.

but shalt in any wyse rebuke thy neyghboure: thāt thou bere not lynne for his sake.

Thou shalt not avenge thy selfe nor bere hate in thy mynde against the childern of thi people, but shalt loue thy neyghboure euē as thy self I am the Lorde.

Kepe myne ordinaunces. Let none of thy cattell gendre with a cōtrary kynde, nether sowe thy felde with myngled seed, nether shalt thou put on ony garment of lynes and wollen

Yf a man haue to doo with a woman that is bonde and hath bene meddled with al of another man which nether is boughte nor fredome geuen her, there shalbe a payne apon it: but they shal not dye, because she was not made fre. And he shall bryngē for his trespaceoffēryngē vnto the Lorde: euē vnto the dore off the tabernacle of witnesse, a ram for a trespace offryngē. And the preast shall make an attone-
ment for him with the ram of the trespaceoffēryngē before the Lorde, for his synne which he hath done: and it shalbe forgeuen him, as con-
cerning the synne which he hath done.

And when ye come to the lande ad haue plā-
ted all maner of trees where of mē eatē, ye shal holde them vncircumcised as concerning the frute: euē thre yere shal they be vncircūcysēd vnto you ad shall not be eatē of, ad the fourth
yere

XIX. Chapter

Yere all the frute of thē shalbe holy and accepta-
ble to the Lorde. And the fiftē yere mayc ye
eate of the frute of thē, and gather in the encrea-
se of them: I am the Lorde youre God.

Ye shall eate nothinge with the bloude, ye
shall vse no witcherrafte, nor obserue diſmall
daycs, ye shall not rounde the lockes of your
heedes, nether shalt thou marre the tufes of
thy beerde.

Ye shall not rent youre flesh for any soules sake,
nor printe any markes apon you : I am the
Lorde.

Thou shalt not pollute thi doughter, that thou
woldest maintene her to be an whoore: lest
the lāde fall to whoredome, and waxe ful of we-
kednesse. ¶ Se that ye kepe my Sabbathes and
feare my saftyuary: I am the Lorde.

Turne not to thē that worke with sprites, ne
ther regarde thē that obserue diſmall daycs:
that ye be not defiled by thē, for I am the Lorde
your God.

Thou shalt ryse vp before the hoorded, and
reuerence the face of the old man, and dread thy
god, for I am the Lorde. ¶ If a straunger so
foure by the in youre lande, se that ye vexe him
not : But let the straunger that dwelleth with
you, be as one of youre selues, and loue him as
thi selfe, for ye were straungers in the lande of
Egipt

XX. Chapter. Fo. XXXVI.

Egipte. I am the Lorde youre God.

Ye shall do no vnrighitousnes in iudgement
nether in meteyerde, weyght or measure. But
ye shal haue true balāces, true weightes, A true
Epha and a truchin. I am the Lorde youre god
which broughte you out of the land of Egipte,
that ye shulde obserue all myne ordinances
and iudgements and that ye shulde kepe
them: I am the Lorde.

The xx. Chapter,

And the Lorde talked with Moses sayn-
g: tell the childdern of Israel, whosoeuer
he be of the childdern of Israel or of the straun-
gers that dwel in Israel, that geueth of his seed
vnto Moloch he shall dye for it: the people off
the lande shall stone hi with stones. And I wil
lett my face apon that felowe, and will destro-
ye him from amonge his people: because he
hath geuen of his seed vnto Moloch, for to de-
file my sanctuary and to polute mynke holy na-
me. And though that the people of the lande
hyde their eyes from that felowe, when he ge-
ueth of his seed vnto Moloch, so that they kyll
him not: yet I will put my face apon that man
and upon his houshold, and will destroy him
and all that goo a whooringe with him and co-
mytt hoordome with Moloch from amonge
their people.

¶

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Yf any soule turne vnto them that worke with sp̄it̄es or makers of dysem all dayes and goo a whoorynge after them, I w̄ilt put my sa ce apon that soule and will destroye him from amoung his people. Sanctifie your selues ther fore and be holyc, for I am the Lorde your God. And se that ye kepe myne ordinances and doo them. For I am the Lorde which sanctifie you.

Whosoever curseth his father or mother, shall dye for it; his bloude on his heed, because he hath cursed his father or mother.

He that breaketh wedlocke with another mans wife shall dye for it; because he hath broke wedlocke with his neghbours wife, and so shall she likewise.

Yf a man lye with his fathers wife and vncouer his fathers secrettes, they shall both dye for it; their bloude be apon their heedes.

Yf a man lye with his daughter in lawe thei shall dye both of them: they haue wrought abomination, their bloude vpon their heedes.

Yf a man lye with the mankynde after the maner as with womā kynd, they haue both committed an abomination and shall dye for it. Their bloude be apon their heed.

Yf a man take a wife and his mother thereto, it is w̄ekednesse. Me shall burne with fire both

hym

XX. Chapter.

Fe. XXXVII

him and them, that there be no w̄ekednesse amoung you.

Yf a man lye with a beest he shall dye, and ye shall flee the beest.

Yf a womā go vnto a beest and lye doun the reto: thou shalt kyll the womā and the beest also they shal dye, and their bloud be ap̄ their heedes. **Yf** a mā take his syster his fathers daughter or his mothers daughter, and sehir secrettes, and these his secrettes also: it is a w̄eked thinge. Therfore let them perish in the syghte of their people, he hath sene his systers secretnesse, he shall therfore bere his synne.

Yf a man lye with a woman in tyme of hyr naturall disease and unheale hir secrettes and vncouer hir fountayne, and she also open the fountayne of hir bloude, they shall both perish from amoung their people.

Thou shalt not vncouer the secrettes of thy mothers syster nor of thy fathers systers, for he that doth so, vncouereth his nexte kyn: and thei shall bere their mysdoyngē.

Yf a mā lye with his vncles wife, he hath vncouered his vncles secrettes: they shall bere the This shall dye immedately and not raty the byrth, as Iula wold haue burnt thanax beinge greatwaide.

Yf a mā take his brothers wife, it is an uncle nothinge, he hath vncouered his brothers secrettes, they shalbe childlesse therfore.

Seth

XX. Chapter.

Se that ye kepe therfore all myne ordinances and all my iudgements, and that ye doo them : that the londe whether I bryngē you to dwell therein, spewe you not oute. And se that ye walke not in the maners of the nacyons whiche I cast oute before you : For they commyted all these thinges, and I abhorred them.

But I haue sayde vnto you that ye shall enioye their londe, and that I will geue it vnto you to possesse it: euē a londe that flowreth with milke and honye. I am the Lorde your God, whiche haue separated you from other nacionis: thas at ye shulde put difference betwene cleane beestes and vncleane, and betwene vncleane foules and them that are cleane. Make not your soules therfore abhominable with beestes and foules, and with all maner thinges that crepeth upon the grounde, whiche I haue separated vnto you to holde them vncleane. Be holy vnto me, for I the Lorde am holy and haue scuered you from other nacyons : that ye shulde be myne.

Yf there be mā or womā that worketh with a sprite or a maker of dysmall dayes, thei shall dye for it. Mē shall stonē them with stones, and their bloude shalbe upon them.

¶ The. xxx. Chapter.

XXI. Chapter. Fo. XXXVIII

And the Lorde sayde vnto Moses: speake vnto the preastes the sonnes of Aaron and saye vnto them. A preast shall defile him selfe at the deth of none of his people, but apon his kyn that is nye vnto him : as his mother, father, sonne, daughter and brother: and on his syster as lōge as she is a mayde and dwel lēt nye him and was never geuen to man : on her he maye defile him selfe. But he shall not make him selfe vncleane vpon a ruclar of his people to polute him selfe with all.

They shall make the no baldnesse upon them of the heithre preastes therfore toke our prelates the example off their baldnesse or heedes or shauē off the lockes of their heade, nor make any markes in their flesh. Thei shalbe holy vnto their God, and not polute the pates. name of their god, for the sacrifices of the Lorde and the bret of their God thei do offer: therfore they must be holy.

Thei shall take no wife that is an whoore, or poluted, or put frō hit husbonde: for a preast is holy vnto his God. Sanctifie him therfore, for he offereth vpon the bret of God: he shal therefore be holy vnto the, for I the Lorde whiche sanctifie you, am holy.

Yf a preastes daughter fall to playe the whore, she poluteth hit father: therfore she shall be burnt with fire.

He that is the hye preast among his brethren vpon

By bret vpon ther stonde all fode, flesh, fette, or whatsoeuer it be.

XXI. Chapter.

Oppon whose heed the anoyntyng oyle was poured and whose hande was fylled to put on the vestimentes / shall not vncouer his heed nor rent his clothes , neither shall goo to any deed body nor make him selfe vncleane : no not on his father or mother / neither shall goo out of the sanctuare, that he polute not the holy place of his God, for the crowne of the anoyntyng oyle of God, is upon him. I am the Lorde.

The annoyn
tyng was
the coronaci
on both of
kynges ad
preses also

He shall take a mayden unto his wife: but no wedowe nor devorfed nor poluted whoore. But he shall take a mayden of his avne people to wife, that he defyle not his seed apō his people. for I am the Lorde which sanctify him.

The pope for
bideth all fo
myte apon him, shall prese for to offer the bred
of his God. for none that hath any blemysl
till they ha
shall come nere : whether he be blynde/lame/
shot nosed/ or that hath any monstrous membre,
or broken foted/ or broken handed / or croke
backed, or perlyced, or gogelyed, or maunge
or skaulde/ or hath his stones broken.

No man that is deformed of the seed of Aaron the preast / shall come nye to offer the sacrifyses of the Lorde. Yf he haue a deformyte, he shall not prese to offer the bred of his God.

Not

XXII. Chapter. Fo. XXXIX.

Notwithstandyng he shall eate of the bred of his God: even as well of the most holy / as of the holy : but shall not goo in vnto the vayle nor come nye the alter, because he is deformed that he polute not my sanctuary / for I am the Lorde that sanctify them. And Moses tolde it vnto Aaron and to his sonnes / and vnto all the childdern of Israel.

¶ The. XXII. Chapter.

And the Lorde comened with Moses sa yng : byd Aaron and his sonnes that they absteyne from the halowed thynge of the childdern of Israel which they haue halowed vnto me, that they polute not myne holy name: for I am the Lorde. Saye vnto them: whosoeuer he be of all youre seed amonge youre generacion after you/ that goeth vnto the halowed things which the childdern of Israel shall haue halowed vnto the Lorde / his vncleannes shalbe upon him: and that soule shall perlysh from out of my syghte. I am the Lorde.

None of the seed of Aaron that is a leper or that hath a runnyng fore / shall eate of the halowed things vntill he be cleane. And who souer twytcheth any vncleane soule or man whose seed runneth frō him by nyghte, or who souer twytcheth any worme that is vncleane to him / or man that is vncleane to him / what souer

XXII. Chapter.

soeuer vncleanness he hath: the same soule that hath twyched any soch thynge / shalbe vncleane vntill euē / and shall not eate of the halowed thynges vntill he haue wasshed his flesh with water. And than when the sonne is dounē he shalbe cleane & shall afterward eate of the halowed thynges: for they are his fode. Oft a beest that dyeth alone or is rent with wylde beastes/he shall not eate/to defylē him selfe therewith: I am the Lorde. But let them kepe therfore myne ordynauice/lest they lade synne upon them and dye therin when they haue defyled them selues: for I am the Lorde which sanctifiē them.

There shall ne straunger eate of the halowed thinges/nether a gest of the preastes/ or an hyred seruaunte. But yf the preast bye any soule with money he maye eate of it/ and he also that is borne in his houſſe maye eate of his bred. Yf the preastes daughter be maried vnto a straunger/ she maye not eate of the halowed heue offerynges. Notwithſtandynge yf the preastes daughter be a wedowe or deuorſed and haue no childe but is returned vnto hir fathers houſſe agayne/ she shall eate of hir fathers bred as wel as the dyd in hir youth. But thereshall no straunger eate there of.

Yf a man eate of the halowed thynges vnto

wytē

XXII. Chapter.

Fo. XL.

wytēngly/he shall put the hylte parte there vnto/and make good vnto the preast the halowed thynges. And let the preastes see/ that they defyle not the halowed thynges of the chilđern of Israel which they haue ofſered vnto the Lorde/leſt they lade them selues with myſtleyngē and trespāce in eatynge their halowed thinges: for I am the Lorde which halowe them.

And the Lorde ſpake vnto Moses ſayngē: ſpeake vnto Aaron and his ſonnes and vnto all the chilđern of Israel and ſaye vnto them/ what ſoever he be of the houſſe of Israel or ſtranger in Israel that will offer his offeryngē: what ſoever vowe or frewill offeryngē it be w̄hich they will offer vnto the Lorde for a burne offeryngē to reconcyle them selues / it must be a male without blemiſh of the oxen / ſhepe or gootes. Let them offer no thyngē that is deformed for they ſhall gett no fauoure therewith.

Yf a man will offer a pealſcoffryngē vnto the Lorde and ſeparate a vowe or a frewill offeryngē of the oxen or the flocke / it must be without deformyte/that it maye be accepted. The re maye be no blemiſh therein: whether it be blide, brokē, wounded or haue a wen, or be mangē or ſcabbēd ſe that ye ofſtre no ſoſh vnto the Lorde, nor put an offeryngē of any ſoſh upon the alter vnto the Lorde.

An

XXII. Chapter.

An oxe or a shepe that hath any membre out of proporcion, mayst thou offer for a fre willofferynge: but in a vowe it shal not accepted. Thou shalt not offer vnto the Lorde that which hath his stones broosed brokē, plucked out or cutt awaye, nether shalt make any soch in youre lande, nether of a straungers hande. Shall ye offer an offerynge to youre God of any soch. For they matre all in that they haue de formytes in them, and therfore can not be accepted for you.

And the Lorde spake vnto Moses saynge: when an oxe, a shepe or a goote is brought forth, it shalbe seue dayes vnder the damme. And from the. viiiij. daye forth, it shalbe accepted vnto a gifte in the sacrifice of the Lorde. And whether it be oxe or shepe, ye shall not kyll it, and hir yonge: both in one daye.

When ye will offre a thankofferynge vnto the Lorde, ye shall so ofre it that ye maye be accepted. And the same daye it must be eatē vp, so that ye leauie none of it vntill the morowee. For I am the Lorde, kepe now my commanun dementes and dō them, for I am the Lorde. And polute not my holy name, that I maye be halowed amoung the childern of Israel. For I am the Lorde which halowe you, and brough te you out of the londe of Egypce, to be youre

God

XXIII. Chapter.

Fo. XL.

God: for I am the Lorde.

C The. xxxij. Chapter.

And the Lorde spake vnto Moses sayni ge: speake vnto the childern of Israel, and saye vnto them. These are the feastes off the Lorde which ye shal call holy feastes. Sixe dayes ye shall worke, and the seventh is the Sabbath of rest an holy feast: so that ye maye do no worke therein, for it is the Sabbath of the Lorde, wheresoever ye dwell.

These are the feastes of the Lorde whiche ye shall proclayme holy in their ceasons. The viiiij. daye of the first moneth at eue is the Lorde Passeouer, And the. xv. daye of the same moneth is the feast of swete bred vnto the Lorde: viij. dayes ye must eate unleuened bred. The first daye shalbe an holy feaste vnto you, so that ye maye do no laborious worke therein. But ye shall offer sacrifices vnto the Lorde, viij. dayes, and the seventh daye also shalbe an holy feast, so that ye maye do no laborious worke therein.

And the Lorde spake vnto Moses saynge: speake vnto the childern of Israell and saye vnto them: when ye be come in to the lande whiche I geue vnto you and repe dounre youre haruest, ye shall brynge a shefe of the first frutes of youre haruest vnto the priest, and he shall w^oue

F ue

XXIII. Chapter.

ue the shefe before the Lorde to be accepted for you: and euen the morow after the Sabbath the preaste shall waue it. And ye shall offer the daye when he waue the shefe, a labe without blemish of ayere olde for a burntofferynge vnto the Lorde: and the meatoffryng the reof, two tenth deales of fine floure mengled with oyle to be a sacrifice vnto the Lorde of a swete sauoure: and the drinkofferinge thereto, the fourth deale of an hin of wyne. And ye shall eate nether bred, nor patched corne, nor furmentye of new corne: vntyll the selfe same daye that ye haue broughte an offryng vnto your God. And this shalbe a lawe for euer unto youre children after you, where soeuer ye dwell.

And ye shall counte from the morowe after the Sabbath: euen from the daye that ye broughte the shefe of the waueoffryng, vii. wukes complete: euen vnto the morow after the viij. weke ye shall numbre. I. dayes. And the ye shal bringe a newe meatoffryng unto the Lorde. And ye shall bryng out of youre habitacions two watieloues made of two tenthdeales off fine floure leuended and baken, for first frutes vnto the Lorde. And ye shall bringe with the bred seuen lambes without deformyte of one yere of age, and one yonge oxe and. ij. rambes, which

XXIII. Chapter. Fo. XLII
which shall serue for burntofferynge vnto the Lorde, with meatoffringes and drinkoffringes longinge to the same, to be a sacrifice of a sweete sauoure vnto the Lorde.

And ye shall offer an he goote for a synneoffryng: and two lambes of one yere old for peacockstringes, And the preaste shall waue the with the bred of the first frutes before the Lorde, and with the two lambes. And they shalbe holy vnto the Lorde, and be the preastes. And ye shall make a proclamaciō the same daye that it be an holy feast vnto you, and ye shall do no laborious worke therein: And it shalbe a lawe for euer thorow out all youre habitacions vnto youre children after you,

When ye repe dōune youre haruest, thou shalt not make cleane ryddauance off thy felde, neither shalt thou make any aftergathering of thy haruest: but shalt leue them vnto the poore and the straunger. I am the Lorde your God.

And the Lorde spake vnto Moses sayng: speake vnto the childern of Israel and saye. The first daye of the suenth moneth shalbe a rest of remembrance vnto you, to blowe horns in an holy feast it shalbe, and ye shall do no laborious worke therein, and ye shall offer sacrifices vnto the Lorde.

F ij And

XXIII. Chapter.

And the Lorde spake vnto Moses sayenge: also the tenth daye of the selfe sevēth moneth, is a daye of an attonement, and shalbe on holē feast vnto you, and ye shall humble your soules and offer sacrifice vnto the Lorde. Moreouer ye shall do no worke the same daye, for it is a daye of attonement to make an attonement for you before the Lord your God. For what souuer soule it be that humbleth not him selfe that daye, he shalbe destroyde from amoung his people. And what souuer soule do any maner worke that daye, the same I will destroye from amoung his people. Se that ye cō nor ma[n]er worke therfore. And it shalbe a lawe for euer vnto your generacions after you in all your dwellynge. A sabbath of rest it shalbe vnto you, and ye shall humble your soules. The ix. daye of the moneth at euē and so forth from euē to euē agayne, ye shall kepe your Sabbath.

And the Lorde spake vnto Moses sayenge: speake vnto the chilđern of Israel and saye: the xv. daye of the same sevēth moneth shalbe the feast of tabernacles. viij. dayes unto the Lorde. The first daye shalbe an holy feast, so that ye shall do no laborious worke therein. Seuen dayes ye shall offer sacrifice vnto the Lorde, and the viij. daye shalbe an holy feast vnto you and

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Fo. XLIII

Idye shall offer sacrifice vnto the Lorde. It is the ende of the feast, and ye shall do no laborious worke therein.

These are the feastes of the Lorde whiche ye shall proclayme holy feastes, for to offer sacrifice vnto the Lorde, burntofferynges, meat offerynges, and drinkofferynges every daye: be syde the sabbathes of the Lorde, and besyde youre giftes, and all yourre vowe, and all yourre willofferynges whiche ye shall geue vnto the Lorde.

Moreouer in the xv. daye of the sevēth moneth after that ye haue gathered in the frutes of the lande, ye shall kepe holy daye vnto the Lorde. viij. dayes longe. The first daye shall be a daye of rest, and the. viij. daye shalbe a daye of rest. And ye shall take you the first daye, the frutes of goodly trees and the braunches off palme trees and the bowes of thicke trees, and wylowes of the broke, and shall reioyse before the Lorde. viij. dayes. And ye shall kepe it holy daye vnto the Lorde. viij. dayes in the yere. And it shalbe a lawe for euer vnto youre chilđern after you, that ye kepe that feast in the sevēth moneth. And ye shall dwell in bothes seuen dayes: euē all that are Israelites borne, shall dwel in bothes, that youre chilđern after you maye knowe howe that I made the

XXIII. Chapte.

the childef of Israel dwell in bothes, when I broughte them out of the lande of Egypce: for I am the Lorde youre God. And Moses told all the feastes of the Lorde vnto the childef of Israel.

¶ The xxiiij Chapter.

And the Lorde spake vnto Moses saynge: commaunde the childef of Israel that they bringe vnto the pure oyle oluyet bete for lightes to poure in to the lampes allwaye, without the rayle of testimonye within the tabernacle of witnessesse. And Aaron shall dresse them both even and morninge before the Lorde alwayes. And it shalbe a lawe for ever amo^g ge youre childef after you. And he shal dresse the lampes apon the pure candelsticke before the Lorde perpetually.

And thou shalt take fnes floure and bake xiij wastels thereof, two tenthdeales shall every wastel be. And make two rowes of them, sixe on a rowe apon the pure table before the Lorde, and put pure frankencens vpon the rowes. And it shalbe bred of remembraunce, and an offerynge to the Lorde. Every Sabbath he shall put them in rowes before the Lorde euer more, geuen off the childef of Israel, that it be an euerlastyng couenaunte. And they shal be

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be Aarons and his sonnes, and they shall eate them in the holy place. For they are most holy vnto him of the offerynges of the Lorde, and shalbe a dutye for euer.

And the sonne of an Israelitish wife whose father was an Egyptian, wente oute amoung the childef of Israel. And this sonne off the Israelitish wife and a man of Israel, strooue together in the hoste. And the Israelitish wo mans sonne blasphemed the name and cursed, and they broughte him vnto Moses. And his mothers name was Selamyth, the daughter off Dybri off the trybe of Dan: and they putt him in warde, that Moses shulde declare vnto them what the Lorde sayde thereto.

And the Lorde spake vnto Moses saynge; bringe him that cursed without the hoste, and let all that herde him, put their handes ap̄ his heed, and let all the multitude stone him. And speake vnto the childef of Israel saynge: Whosoever curseth his God, shall bere his synne: And he that blasphemeth the name of the Lorde, shall dye for it: all the multitude shall stone him to deeth. And the straunger as well as the Israelite yf he curse the name, shall dye for it.

¶ He that

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He that kylleth any man, shall dye for it: but he that kylleth a beest shall paye for it, beest for beest. If a man mayme his neyghboure as he hath done, so shall it be done to him a gayne: broke for broke, eye for eye and tooth for tooth: euen as he hath maymed a man, so shall he be maymed agayne. So nowe he that kylleth a beest, shall paye for it: but he that kylleth a man, shall dye for it. Ye shall haue one maner of lawe amounge you: euē for the straunger as wel as for one of youre selues, for I am the Lorde youre God.

And Moses tolde the chilidren of Israel, that they shulde bringe him that had cursed, out of the hoste, and stonē him with stones. And the chilidren of Israel dyd as the Lorde comanded Moses.

¶ The. xxv Chapter.

¶ And the Lorde spake vnto Moses in mount Sinai layenge, speake vnto the chilidren of Israel and saye vnto the. When ye be come in to the lande whiche I geue you, let the londe rest a Sabbath vnto the Lorde. Sixe yeres thou shalt sowe thi felde, and sixe yere thou shalt cut thi vynes and gather in thi frutes. But the seuenth yere shall be a Sabbath of rest

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Fo. XLV.

rest vnto the londe. The Lordes Sabbath it shalbe, and thou shalt nether sowe thi felde, nor cut thy vynes.

The corne that groweth by it selfe thou shal not repe, nether gather the grapes that growe without thy dressyng: but it shalbe a Sabbath of rest vnto the londe. Neuerthelesse the Sabbath of the londe shalbe meate for you: euen for the and thy seruaunte and for thy mayde and for thy hyred seruaunte and for the straunger that dwellet with the: and for thi catell and for the beestes that are in thy londe, shall all the encrease thereof be meate.

¶ Then numbre seuen wukes of yeres, that is, seuen tymes seuen yere: and the space of the seuen wukes of yeres will be vnto the. xlii. yere. And then thou shalt make an horne blowe: even in the tenth daye of the seventh moneth, which is the daye of attonement. And then shall ye make the horne blowe, euen thorowe out all youre lande. And ye shall halowe the fiftith yere, and proclayme libertie thorowe out the lande vnto all the inhabiteres thereof. It shalbe a yere of hornes blowyng vnto you and ye shall returne: every man vnto his possession and every man vnto his kyndred agayne. A yere of hornes blowyng shall that fiftith yere be vnto you. Ye shall not sowe nether reape the

This horne in churche is ca
iled iobel, ad
of this toke
the pope an
occalls to m
ke encr. i. ye
r. 2. iubelye,
so that he con
trafaieth god
in every point
ad wyl not be
ouercombed
de him.

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pe the corne that groweth by it selfe, nor ga-
ther the grapes that growe without thi laboure
For it is a yere of hornes blowinge and shalbe
holy vnto you: how be it, yet ye shall eate of the
encrease of the felde. And in this yere of hor-
nes blowinge ye shall returne, euery man vnto
his possession agayne.

When thou sellest oughte vnto thy neygh-
boure or byest off thy neyghboures hande, ye
shall not oppresse one another: but accordyn-
ge to the numbre of yeres after the trumpet
yere, thou shalt bye of thy neyghboure, and ac-
cordinge vnto the numbre off fruteyeres, he
shall sell vnto the. Accordinge vnto the multi-
tude of yeres, thou shalt encrease the price ther-
eof and accordinge to the fewenesse of yeres,
thou shalt mynify the price: for the numbre of
frute he shall sell vnto the. And see that no man
oppresse his neyghboure, but feare thi God.
For I am the Lorde youre God. Wherfore do
after myne ordinaunces and kepe my lawes. Ad-
doo them, that ye maye dwell in the lande in
fastie. And the lande shall geue her frute, and
ye shall eate youre fille and dwell therein in
fastie.

If ye shall saye, what shall we eate the seuer-
nth yere

XXV. Chapter.] Fo. XLVI.

nth yere in as moche as we shall not sowe nor
gather in oure encrease. I wyll sende my ble-
singe apon you in the sixte yere, and it shall be
yngre forth frute for thre yeres: and ye shall so-
we the eyghte yere and eate of olde frute vntill
the ix. yere, and euen vntyll hit frutes come, ye
shall eate of olde stoare. Wherfore the londe
shall not be solde for euer, because that the lan-
de is myne, and ye but straungers and sojour-
ners with me: and ye shall thorowe oute all the
lande of youre possession, let the londe go hoo-
me fre agayne.

When thy brother is waxed poore and
hath solde awaye of his possession: yf any off
his kyn come to redeeme it, he shall by out that
whiche his brother solde. And though he
haue no man to redeeme it for him, yet yf hys
hande can get suffycient to bye it oute agayne,
then let him counte how longe it hath bene sol-
de, and delyuer the rest vnto him to whome he
solde it, ad so he shall returne vnto his posses-
sion agayne. But and yf his hande can not get suf-
ficiet to restore it to him agayne, then that whi-
che is solde shall remayne in the hande of him
that hath boughte it, vntyll the horneyere: and
in the horne yere it shall come out, and he shall
returne

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returne vnto his possession agayne.

Yf a man sell a dwellynge house in a walled cytie/he maye bye it out agayne any tyme withi a hole yere after it is solde: and that shalbe the space in which he mye redeme it agayne. But and yf it be not bought out agayne within the space of a full yere/then the houſſe in the walled cytie shalbe stablished for euer vnto him that boughte it and to his successoures after hi and shall not goo out in the trumpet yere. But the houſſes in villagies which haue no walles rounde aboute them/shalbe counted like unto the feldes of the cuntrie/and maye be bought out agayne at any ſeafon/and ſhall goo out ſic in the trumpet yere.

Notwithſtondyng the ciuites of the leuites and the houſſes in the ciuites of their poſſeſſions the leuites maye redeme at all ceaſons. And yf a man purchace ought of the leuites: whether it be house or citle that they poſſeſſe, the bargayne ſhall goo out in the trumpet yere. for the houſſes of the ciuites of the leuites/ are their poſſeſſions amoung the childeſ of Iſrael. But the feldes that lye rounde aboute their ciuites/ ſhall not be bought: for they are their poſſeſſions for euer.

Yf thi brother be waxed poore and fallē in decaye with the/receave him as a ſtrauenger or also

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ſoiourner/and lethim lyue by the. And thou ſhalt take none rſurye of him/nor yet vantage. But ſhalt feare thi God/ that thi brother maye lyue with the. Thou ſhalt not lende him thi money apon rſurye/ nor lende him of thi fode to haue a vantage by it for I am the Lorde your God which broughte you out of the lande of Egyp̄e, to geue you the lande of Canaan and to be your God.

Yf thi brother that dwelleth by the waxe poore and ſell him ſelfe vnto the / thou ſhalt not lethim laboure as a bondſeruaunte doeth: but as an hyred ſeruaunte and as a ſoiourner he ſhalbe with the/and ſhall ſerue the vnto the trumpet yere/and then ſhall he departe frō the: both he and his childeſ with him/and ſhall returne vnto his awne kynred agayne and vnto the poſſeſſions of his fathers. for they are my ſeruauntes which I brought out of the lande of Egyp̄e/and ſhall not be ſolde as bondmen. Se therfore that thou reigne not ouer him cruelly/but feare thi God.

Yf thou wil haue bondſeruauntes and maſydens/ thou ſhalt bye them of the heynthen that are rounde aboute you/ and of the childeſ of the ſtrauengers that are ſoiourners amoung you/ and of their genraciōs that are with you, which they begate in yourē lāde. And ye ſhall poſſeſſ them

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them and geue them onto youre chilidern after you, to possesse them for euer: and they shalbe youre bond men: But ouer youre brethern the chilidern of Isracl/ye shall not reigne one ouer another cruelly.

When a straunger and a soiourner waxeth ryche by the ad thi brother that dwelleth by him waxeth poore and sell him selfe unto the straunger that dwelleth by the or to any of the straungers kyn: after that he is folde he maye be redemed agayne. one of his brethren maye bye him out: whether it be his uncle or his vncies sonne/ or any that is nye of kynne unto him of his kynred: ether yf his hande can get so moch he maye be loosed. And he shall reken with him that boughte him / from the yere that he was folde in unto the trumpet yere / and the pryce of his byenge shalbe acordynge vnto the numbre of yeres / and he shalbe with him as a hyred seruaunte. Yf there be yet many yeres behynde / acordynge unto them he shall geue agayne for his delyueraunce/of the money that he was folde for. Yf there remayne but few yeres unto the trumpet yere / he shall so counte with him / and acordynge unto his yeres geue him agayne for his redempcion / and shalbe with him yere by yere as an hyred seruaunte/

and

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Fo. XLVIII.

and the other shall not reygne cruelly ouer him in thi syghte. Yf he be not boughte in the meane tyme/then he shall goo out in the trumpet yere and his chilidern with him. for the chilidern of Isracl are my seruaentes which I broughe out of the lande of Egypce. I am the Lorde of youre God.

Ye shall make you no ydolles nor grauen ymages/nether rere you vpp any pilers / nether ye shall sett vp any ymage of stone in youre lande to bowe youre selues there to : for I am the Lorde youre God. kepe my sabbathes and feare my sanctuary for I am the Lorde,

¶ The. XXVI. Chapter.

YF ye shall walke in myne ordynaunces and kepe my commaundmentes and do them / then I will sende you rayne in the ryght ceasoun ad youre londe shall yelde hir encrease and the trees of the felde shall geue their fruite. And the threshynge shall reach unto wyne haruest / and the wyncharuest shall reach unto sowyng tyme / and ye shall eate youre bred in plenteousnes and shall dwell in youre lande feasably . And I wil sende peace in youre londe / that ye shall kepe

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slēpe, and no man shal make you astrayde. And I will ryd euell beestes out of your londe, and there shall no swerde goo thorowe out your lande.

And ye shall chace your enemyes, and they shall fall before you vpon the swerde. And fiftie of you shall chace an hundred, and an hundred of you shall put. x. thousande to flighte, and youre enemyes shall fall before you upon the swerde. And I wil turne vnto you and encrease you and multiplie you, and sett vpp my testament with you. And ye shall eate olde stōre, and cast out the olde for plentuousnes of the newe. I will make my dwellynge place amonsg̃ you, and my soule shall not loothe you. And I will walke amonsg̃ you and wil be you're God, and ye shalbe my people. For I am the Lorde your God, whiche broughte you out of the londe of the Egyprians, that ye shulde not be their bondemen, and I brake the bowes of youre yockes, and made you go vp righte.

But and yf ye will not harken vnto me, nor will do all these my commaundementes, or yf ye shall despise myne ordinaunces either yf you're soules refuse my lawes, so that ye wil not do all my commaundmentes, but shall breake myne appoyntment: then I will do this agayne vnto you

Vote well.

XXVI. Chapter. Fo. XLIX.

to you: I will viset you with vexations, swellynge and feuers, that shall make youre eyes dasell and with sore toes of herte. And ye shall sowe youre seed in vayne, for youre enemyes shall eatte it. And I will set my face agenste you and ye shall fall before youre enemyes, and they that hate you shal raigne ouer you, and ye shall flee whē no man foloweth you.

And yf ye will not yet for all this herken vnto me, than will I punish you seuen tyme more God beginne thād augmen for youre synnes, and will breake the pride off with his plages you're strength. For I will make the heauē ouer more ad mo you as hardē as yerne, and youre londe as hardē as brasē. And so youre laboure shalbe spent are as the peo in vayne. For youre londe shall not geue hit encrease, nether the trees of the londe shall geue their frutes.

And yf ye walke contrary vnto me and will not herken vnto me, I will bringe seuen tyme more plages upon you accordinge to youre synnes. I will sende in wylde beestes upon you, which shall robbe you of youre chilidren and destroye youre catell, and make you so fewe in numbre that youre hye wayes shall growe vnto a wildernesse.

And yf ye will not be lerned yet for all this but shall walke contrarye vnto me, then will I also walke contrarye vnto you and will punish

G you

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you yet seuen tymes for youre synnes. I will sende a swerde upon you, that shall avenge my testament with you. And when ye are fled vnto youre cities, I will sende the pestelence amonsgt you, ye shall be deluyered in to the handes of youre enemyes. And when I haue broken the staffe of youre bred: that x. wyses shall baken youre bred in one ouen and men shall deliuer you youre bred agayne by roghte, thā shal ye eate and shall not be satisfied.

And yf ye will not yet for all this harken vnto me, but shall walke contrarye vnto me, then I will walke contrarye vnto you also wrathfully and will also chastice you seuen tymes for youre synnes: so that ye shall eate the flesh of youre sonnes and the flesh of youre doughters. And I will destroye youre alters byt apon hys hylies, and ouerthrowe youre images, and cast youre carkasses apon the bodies of youre ydolles, and my soule shall abhorre you. And I will make youre cities desolate, and bringe youre faneuaries vnto nought, and will not smell the saoures of youre swete odoures.

And I will bringe the londe vnto a wildernes: so that youre enemyes whiche dwell there in shall wondre at it. And I will straue you amonge the hechthen, and will drawe out a swerde after you, and youre lande shalbe wast, and

youre

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fo. L.

youre cities desolate. Then the lande shall reioyse in his Sabbathes, as longe as it lyeth voyde and ye in youre enemys londe: euē then shall the londe kepe holyc daye and reioyse in his Sabbathes. And as longe as it lyeth voyde it shall rest, for that it coude not rest in youre Sabbathes, when ye dwelt therein.

And vpon them that are left alyue of you I will sende a feynnesse in to their heretes in the londe of their enemys: so that the sounde of a leef that falleth, shall chace them and they shall flee as though thei fled a swerde, and shall fall no man folowinge them. And they shall fall one upon another, as it were before a swerde euē no man folowinge them, and ye shall haue no power to stonde before youre enemys: And ye shall perish amoung the hethen, and the londe of youre enemys shall eate you vpp.

And thei that are left of you, shall pyne awaie in their vngrytuousnes, euē in their enemys londe, and also in the mysdeades of their fathers shall they consume. And they shall confess their misdedes and the misdeades of their fathers in their trespasses which thei haue trespassed against me, and for that also that thei haue walked contrary vnto me. Therfore I also will walke contrary vnto them, and will bryng them in to the londe of their enemys.

G 4 And

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And then at the leest wāye their vncircumcy-
sed hertes shall be tamed, and then they shall ma-
ke an attonement for their misdeedes.

Mercy isue-
uer denied
vnto him that
regenteth.
And I wil remembre my bondē with Iacob
and my testamēt with Iсаac, and my testament
with Abraham, and will thinkē on the londe.
For the londe shall be lefte of them and shall
haue pleasure in hir Sabbathes, while hir lych-
wāst without them, and they shall make an at-
tonement for their misdeedes, because they de-
spysēd my lawes and their soules refusel my
ne ordinaunces. And yet for all that when thei
be in the londe of their enemyes, I will not so
cast them awāye nor my soule shall not so ab-
horre them, that I will vitterlye destroye the ad
breake myne appoyntment with them: for I am
the Lorde their God. I will therfore remembre
vnto the first couenant made when I br̄
oughte them out of the lond of Egyp̄e in the
sighte of the hethen to be their God: for I am
the Lorde.

These are the ordinaunces, iudgemētcs, and
lawes which the Lorde made betwene him and
the childern of Israel in mount Sinai by the ha-
de of Moses.

¶ The. xxvij. Chapter.

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¶. L

And the Lorde spake vnto Moses sayn-
ge: speake vnto the childern of Israel
and saye vnto them: Yf any man will
geue a synguler vowe vnto the Lorde acordyn-
ge to the value of his soule / then shall the ma-
le from. xx. yere vnto. ix. be set at fyfte sycles
of syluer / after the sycle of the sanctuary / and
the female at. xxx. sycles. And from. v. yeres to
xx. the male shalbe set at. xx. sycles / and the fe-
male at. x. sycles. And from a moneth vnto. v.
yere / the male shalbe set at. v. sycles of syluer /
and the female at thre. And the man that is. ix.
and aboue / shalbe valowed at. xv. sicles, and the
woman at. x. Yf he be to poore so to be set, the
lethim come before the preast: and let the pre-
ast value him / acordynge as the hancē of him
that vowed is able to gete.

Yf it be of the beestes of which men bringe
an offeringe vnto the Lorde: all that any man
geueth of soch vnto the Lorde / shalbe holy.
He maye not alter it nor chaunge it: a good
for a bad or a bad for a goode. Yf he chaunge
beest for beest / then both the same beest and it
also wherē with it was chaunged shall be holy.
Yf it be any maner of vncleanē beest of which
men maye not offer vnto the Lorde / let him
byngē the beest before the preast and let the
preast value it. And whether it be good or bad

G iiiij as the

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as the preast setteth it/so shall it be. And yf he will bye it agayne / let him geue the fyfte parte moare to that it was set at.

Yf any man dedicate his houſſe / it ſhalbe ho-
ly vnto the Lorde. And the preast ſhall ſet it.
whether it be good or bad / and as the preast
hath ſet it/ſo it ſhalbe. Yf he that ſanctifyed it
will redeme his houſſe / let him geue the fyfte
parte of the money that it was iudged at there-
to/and it ſhalbe his.

Yf a man halowe a pece of his enhereted
londe vnto the Lorde / it ſhalbe ſet acordynge
to that it beareth. Yf it here an homer of bar-
lyc / it ſhall be ſet at fyfte ſicles of ſyluer. yf he
halowe his felde immediatly from the trumpet
yere / it ſhalbe worth acordynge as it is eſte-
ed. But and if he halowe his felde after the tro-
petyere / the preast ſhall rekē the price with him
acordynge to the yeres that remayne vnto the
trōpet yere, and there after it ſhalbe lower ſett.

Yf he that ſanctifyed the felde will redeme
it agayne / let him put the fyfte parte of the pry-
ce that it was ſet at, there vnto and it ſhalbe his
yf he will not it ſhalbe redemed nomoare. But
when the felde goeth out in the trumpet yere /
it ſhalbe holy vnto the Lorde: euen as a thinge
dedycated, and it ſhall be the preastes poffeſſion.

Yf a man ſanctifie vnto the Lorde a felde
which

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which he hath boughte and is not of his enhe-
ritauice / then the preast ſhall reken with him
what it is worth vnto the trumpet yere / and he
ſhall geue the price that it is ſet at the ſame da-
ye, and it ſhalbe holy vnto the Lorde. But in
the trumpet yere, the felde ſhall returne vnto
him of whome he boughte it, whose enherita-
unce of londe it was.

And all ſettinge ſhalbe acordinge to the ho-
ly ſycle. One ſycle maketh. xx. Geras.

But the firſtborne of the beeffes that pertay-
ne vnto the Lorde, maye no man ſanctifie: whe-
ther it be oxe or ſhepe, for they are the Lordes
alredy. Yf it be an oncleane beeff, then let him
redeme it as it is ſett at, and geue the fyfte par-
te moare thereto. Yf it be not redemed, then let
it be ſolde as it is rated.

Notwithſtandinge no dedicated thinge tho-
at a man dedicateth vnto the Lorde, of all his
goode, whether it be man or beeff or lande off
his enheritaunce, ſhalbe ſolde or redemed: for
all dedicated thinge are moſt holy vnto the Lor-
de. No dedicated thinge therfore that is dedica-
te of man, may be redemed, but muſt neches dye

All theſe tithes of the londe, whether it be of
the corne of the felde or frute of the trees, ſhal
be holy vnto the Lorde. Yf any man will redeme
the oughte of his tithes, let him adde the fyfte
parte

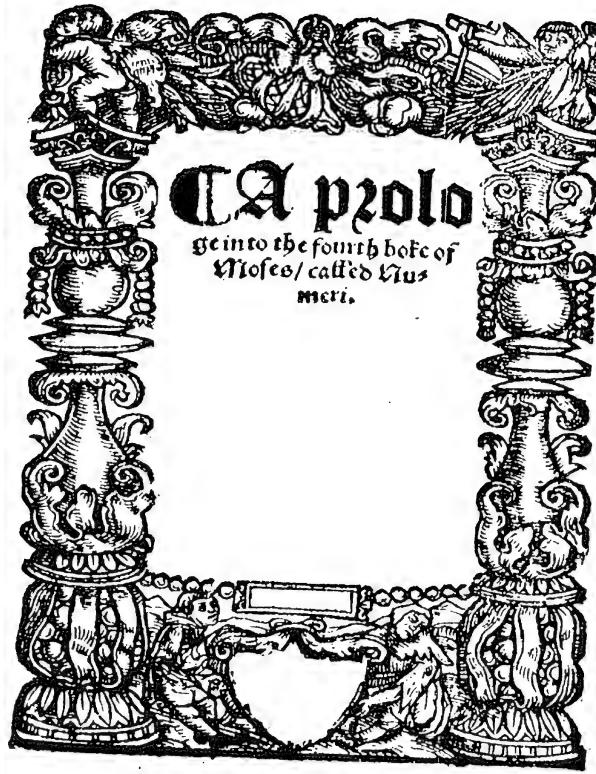
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parte moare thereto. And the tithes of oxen
and shepe and of all that goeth vnder the her-
demans kepinge, shalbe holye tithes vnto the
Lorde. Men shal not loke yf it be good or bad
nor shall chaunge it. Yf any man chaunge it
then both it and that it was chaunged with all,
shalbe holy and maye not be redeemed.

These are the commaundmentes whiche
the Lorde gaue Moses in charge to geue vnto
the chilidren of Ifrael in mount Sinai.

¶ The ende of the thyrde boke
of Moses.

A prolo
ge into the fourth boke of
Moses/ called Vies
meri.



W T
A Prologue into the fourth boke of Moses/called Nunteri.

W **E**n the seconde and thirde boke they receaved y lawe. And in this. iiiij. they begynnen to worke and to practyse. Of which practyng y eſe many good ensamples of unbeliffe & what frewill doth/when they take in hand to kepe the lawe of her axone power without help of fayth in the promyſes of god: hōw they leue her masters carkeſſes by the way in the wilernesſe and bringeth them not in to the longde of rest. Why conde they not entre in? For had they beleved / so had they bene vnder gracie/ and their old synnes had bene forgiuenētē/ and power shulde haue bene geue them to haue fulfilled the lawe thenceforth & they shulde haue bene kepte from all temptaciōs that had bene to stronge for them. For it is wryte[n] Johān. i. He gaue them power to be the sonnes of god/þorow beleuyng in his name. To re to be the sonne of god is to loue god and his commaundmentes and to walke in his waye after the example of his sonne Christ. But these people toke vpon them to worke without faith as thou seſſie in the xiiiij. of this boke/where they wold fight and also did/without the worde of promyſſe: iſe when they were warned that they shuld not. And in p. xvi. a gayne they woſt de please god

W T
with their holye faithleſſe workes (for where god's worde is not there can be no faith) but þyse of god consumed their holye workes/as it did Nadab and Abihu Lxiij. And so theſe ymbeleners turne thynce eyos vnto the phasrelyes whiche before the comyng of Christ in his fleyb/had layde the fundacion of frewill after the ſame example. Wheron they bilt holye workes after their axone imaginacion with our fauor of the worde/ſo fervently that for the greate zele of them they ſlew the kinge of all holye workes and the lorde offrewill which on lyþorow his grace maketh the will fre and loueth her from bondage of synne/and giveth her loue and lust vnto the lawes of god/ and power to fulfyl them. And ſo þorow their holye workes done by the power of frewill/they excluded them ſelues out of the holye reſt of forgiuenesse of synnes by faith in the bloude of Christ.

And then loke on oure yþocrites whiche in like maner folowinge the doctrine of Ariftotele and other heþen paganes/ haue agenſte all the scripture ſett vpp frewill agayne/vns to whose power they aſcriber the kepinge of þe commaundmentes of god. For they haue ſett vp wilfull povertye of a noþer maner then any is commaunded of god. And the chasteſte of matrimony vterlye defiſed/they haue ſett vp a noþer wilfull chasteſte not required of god/whiſe they ſwere/vowē & professe to geue god/

W T
whether he will gene it them or no/and compell all their disciplos therre vnto / sayenge that it is in the power of every mans freewill to obserue/contrarye to Christ and his apostle Paul.

And the obedience of god and man excluded they haue vowed a nother wilfull obedience condemned of all the scripture whiche they will yet gene God whether he will or wyll not.

And what is become of their wilfull poverteye hath it not robbed the whole worlde & brought all vnder them? In there be ether kynges or emperoures or of what soever degré it be/excepte he will hold of them ad be sworne vnto hem to be their seruantes/to go and come at their luste and to defende their quasrelles bethey false or: true? Their wilfull poverteye hath all readye eaten vpp the whole worlde & is yet still gredy arthen ener it was in so moche that ten wo:ldes mo were not ymough to satissye the honge therre of.

Moreover besydes dayly corrupcione of other mens wynes and open who:edome/vns to what abominacions to fylthe to be spott off hath their voluntarye chasme brought them?

And as for their wilfull obediece what is it but ydisobediece & the diff. aūceythe of all ylawes of god & mā: in somod yf any p̄ce beginne to execute any law of mā vppō theſe

W T
they curse him vnto the botom of hell & proclayme him no right kyng & that his lordes ought no lenger to obaye him / and interdite his comen people as they were heretike turkes or saracenes. And yf any man preache them gods lawe / him they make an heretike and burne him to asches. And in steade of gods lawe and mans / they haue sette vpp one off their awne imaginacion whiche they obserue with dispencacions.

And yet in these workes they haue so greate confidencethat they not onlye truste to be saued therby/and to be hyer in heauen then they that be sauad therow chyf: but also promises to all other for:givenessse of their syns therow the merites of the same. Wherin they rest and teach other to rest also/excludyn g the whole worlde from the rest of forges venesse of synnes therow:owe faith in Christes bloude.

And now seyng that faith only letterh & mā in ito rest & vnbelleffe excludeth hi/what is the cause of this vnbelleffe: verely no synne y the world seyhyh/but a pope holynesse & a rightuousnes of their awne imaginacion as Paul sayeth Rom. x. They be ignorant of rightuousnes wherwith god iustifich & haue set vpp a rightuousnes of their awne making therow which they be disobedient vnto rightuousnes of god. And Christ rebuketh not the phariseys for grosse synnes whiche

W **T**he woldē sawe / but for those holyc deades
whiche so blered the eyes of the woldē that
they were take as goddes: euē for long pray-
ers/for fasilysnge/for tythigē so diligētly that
they lestenor so moch as their herbes vnlis-
hed/for their clennesse in wasbryngē before
meate and for wasbryngē of cuppes/dishes/
and all maner vessells/for buyldinge the p:ō
phres sepulch:es / and for kepinge the holy
daye / and for turnyngē the hethen unto the
fayth/and for geryngē of almes. For vnto
soch holy deades they ascribed righþousnes
and therfore when the righþousnesse of god
was preached vnto them they conde not but
persecute it/the devell was so stronge in the
W hich thinge Christ welf describeth Lucc.
xi. sayenge that after the devell is cast out he
cometh agayne and fyndeth his house swep-
te and made gaye and then taketh seuen we-
sethen him selfe and dwelleth therein / and
so is the ende of that man worse then the be-
ginnynge. That is/when they be a litle clea-
sed from grosse synnes whiche the woldē ses-
yth and then made gaye in their awne syght
with the righþousnes of tradicionis/then co-
meth seuen/that is to saye the hole power of
þ devell/for seuen with þ hebrues signifieth a
multitude without nombre & the extremite of a
thinge & is a speach boþor ed (I suppose)our
of lenitius wheris so oft mention made of
seue. Wheris I woldes saye: I wyl puniſh the

W **C**hat aft the wold shall take an ensample of
the/therre the Jewewold saye: I wyl circuit
ye the or baptise the. vii. tymes. And so here
by seuen is ment all the devels of hell & all þ
mighty a power of the devell. For vnto what
further blindnesse conde al the devels in hell
bringe the/then to make them belieue þ they
were unsifted thorow their awne good wor-
kes. For whē they once belieue þ they were
purged fro their synnes & made righþous/
se thorow their awne holyc workes/what
rowme was therleſte for þ righþousnes þ
is in chyſes bloudehedinger? And therfore
whē they be fallen into this blindnesse they
ca not but hate & persecute the light. And the
more cleare & evidently their deades be rebu-
led þ furioſſer & malicioſſer blind are thei
vntill they breake out into oþe blasphemye &
synnyngē agenſt þ holy gos/whiche is þ ma-
licious persecutioþe of the clearetrouth soma-
nely proued that they ca not once hiſſe agenſt it. As the phareſhes persecuted Christ
because he rebuked their holy deades. And
when he proued his doctrine with þ scriptu-
& miracles/ yet though they conde not impro-
ue him nor reason agenſt him they sought þ
the scripture must haue ſome other meaninge
because his interpretation vndermyned theſ
ir fundacion & plucked vpp by the rootes the
ſectes whiche they had plated / & they ascribed
alſo his miracles to the devell. And in like
A. iiiij.

W
maner though oure ypcrites can not dos
nye but this is the scripture/ yet because the
re can be no other sens gathered therof/
but that ouerthroweth their byldynges/ ther
fore they enrichthake that it hath some other
meanyng than as the wordes sounde and
that no man understandeth it or understandes
it sene the tyme of the Apostles. Or yf
they thynke that some that wrote vpon it
sens the apostles vnderstode it: they yet thyn
ke that we in like maner as we vnderstonde
not the texte it self/ so we vnderstande not the
meanyng of the wordes of that doctrine.
For when thou layest the iustifyinge of hos
ly workes and denyest the iustifyinge of fas
yth/hewe canst thou vnderstond saint Pau
le/Peter/Johan and the Aces of the apost
les or any scripture at all/ seyng the iustify
ng of faith is almost all that they entende
to proue.

Synally / concernyng vroes wherof
thou readest chapre. xxx. there maye be mas
ny questiouns/ whereunto I answere shous
ly that we ought to put salt to all oure off
rynges: that is/ we ought to minisire know
ledge in all oure workes and to do nothinge
wherof we conde not gene a reason out of
god's wordes. We be now in the daye lighte/
and all the secretes of God and all his co
unself and will is opened vnto vs/ and he y
was promyfed shuld come and blesse vs/ is

W
come alredye and hath shed his bloude for
vs and hath blessed vs with all maner bles
synges and hath obtained all grace for vs/
and in him we have all. Wherfore god hem
eforth will recceve no moare sacrifices off
beestes of vs/ as thou readest Hebre. x. If
thou burne vnto God the bloude of farr of
beestes/ to obtaine for gauenesse of synnes
therby or that god shuld the better heare thy
requeste / then thou doest wronge vnto the
bloude of Christ/ and Christ vnto the is des
ad in vayne. For in him god hath promy
sed not for gauenesse of synnes only/ but als
so what soever we axe to kepe vs from synne
and temptacyon with all. And what yf thou
burne frankencens vnto him/ what yf thou
burne a candle/ what yf thou burnethy cha
site or virginitate vnto him for the same pur
pose/ doest thou not like rebuke vnto chrisles
bloude? Moreouer if thou offer gold/syluer
or any other good for the same intent/ is the
re any difference? And enen so yf thou god
in pylgremage or fastist or goest wolwardes/
or sprinkest thy selfe with holy water or els
what soever dead it is/ or obseruest what so
ever ceremony it be for like meanyng/ then
it is like abomination. We must therfore
bringe the salt of the knowlege of god's wor
de with all oure sacrifices / or els we shall
make no swete sauoure vnto god therof.
Thou wylt axe me/ shall I vowe nothinge
A. v.

W T
at alle yes/ God's commaundement whiche
thou hast vowed in thy baptyme. For what
entente? Merely for the loue of Christ whiche
hath boughthe with his bloude and made
the sonne and heire of god with him / that
thou shuldest wayte on his will and comma
undementes and purysye thy membres acor
dynge to the same doctryne that hath puri
fied thyne harte. For yf the knowlege of god
des wode hane not purysyd thyne harte/
so that thou consentest unto the lawe of God
that it is righteous and good and so wouldest
hat thy membres more the vnto the contra
rye/ so hast thou ne parte with Christ. For yf
thou repente not of thy synne/ so it is impossi
ble that thou shuldest beleue that Christ had
delyuerned the from the daunger therof. Yf
thou beleue not that Christ hathe delyuerned
the/ so is it impossible that then shuldest forgo
god's commaundementes. Yf thou lone not
the commaundementes/ so is Christes spes
te not in the which is the errest of forgoe
ness of synne and offaluation.

For scriptureteacheth/ firste repentaunce:
then sayth in Christe/ that for his sake syn
nes is forgoen to them that repente: then good
workes/ which are no thyng saue the comma
undement of god only. And the comma
undementes are nothinge else saue the helpyn
ge of oure neyghborres at their neade & the
ramyng of oure membris that they myght

W T
be pure also as the harte is pure thowor ha
te of vice and loue of vertue as god's wordes
adethys whiche workes must procede out of
faire: y is/ I must do them for the loue whiche
I haue to god for that grete mercye whiche
he hath shewen me in christ/or els I do them
not in the sight of god And that I saynt nor
in the payne of the slayng of the synne that
is in my flesh/myne helpe is the promesse of
the assistance of the power of god and y com
ferte of the rewardes to come whiche rewardes
I ascribe vnto the goodnessse/mercy & truth
of the promiser that hath chose me/called me
taught me and gauen me the ernest thereof/ &
not vnto the merites of my doeges or seferizes.
For all that I do a soffre is but y waye
to the rewardes ad not the deserving therof.
As if the kinges grace shuld premesse mete
defend me at whome in myne awne royalme
yf the waye ther is thowor the see wher
I mighte happylye soffre no litle troublle. And
yet for all that yf I mighte lyue in rest when
I comethither/ I wold thike & so wold other
say/ that my paynes were well rewarded:
which reward & benefite I wold not pren
de by ascribe vnto the merites of my paynes ta
kyng by the waye: but vnto the goodnessse/
mercyfullnesse and constaunte truth of the kin
ges grace whose gifte it is and to whome y
praye & thanke therof belongeth of ducyng
and right. So now a rewardes is a gift givene

W T
felye of the goodness of the gener and rōe
of the deseruinges of the reaoner. Thus it
appareth/that if I vowe what soever it be/
for any other purposethen to name my mem-
bres and to be an ensample of vertue ad edes-
syenge unto my neyghboure/ my sacrifice is
vnsanery and cleane without salt and my lā-
pe without oyle and I one of the folysborgh
nis and shalbe shut out from the feast of the
bruydegrōme when I thynke my self most su-
re to entre in.

If I vowe voluntary pouerty / this must
be my purposse/that I wylle be content with
a competelynnge whiche cometh unto me
ether by succession of mynne elders or which I
getteruly with my laboure in ministrunge &
doyng service unto the comen welth in one
office or in a nother or in one occupacyon or
other/becausethat riches and honoure shal
not corupte my mynde and drave myne har-
refrom god/and to geue an ensample of ver-
tue and edifyinge unto other & that my ney-
ghboure maye have a lyninge by me as well
as I/if I make a cloke of dissimulaciō of my
vowe / laynge & net of fayned beggerye to
catch superfluous aboundinge of ryches &
Hye degré and anthonre and thoroþe the esti-
macion of false holinesse to fede and mayntay-
ne my sloþhfull ydlenesse with the swete/
laboure/lādes/& rentes of other men(after þ
ensample of oure spiritualite) robbingye the

W T
of their saythes and god of his honoure turs-
nyng unto myne ypcrysye that confidence/
whiche shuld be geue unto þ promyses of god
only/am I not a wylle for & a raueninge wol-
fe in a lābes stynne & a paynted sepulchre fays-
re without ad filthye with in? In like maner
thouȝh I seken woldlye promocyon theres-
bye/yer if I do it to be wſtifyed therwith ad to
get an hyer place in heauen / thinkyng that
I do it of mynne awne naturall strength & of þ
naturall power of my frewill & þ every man
hath might enen soto doo and that they do it
not is their faute & negligēce and so with the
proude pharesye in cōparison of my self des-
piseth sinfull publicanes/what other thinge
do I then eat þ blonde & fast of my sacrifice
devorunge þ my self whiche shuld be offered
unto god alone and his chrisfe. And shortly
what soever a man doeth of his naturall gif-
tes/ of his naturall witt/ witt dom/ vnderston-
dinge/reason/will/ & good entent before he be-
etherwoþe & cleane contrary taught of goddes-
spete & haue receaned ether witt vnderston-
dinge/reason ad will/is flesh / wo:ldlye and
wronghei abominable blidnesse/with which
a man can but seke him self/ his awne profy-
te/glorie & honoure/evē in very spirituall mat-
ters. As if I were alone in a woldernesse
where no man were to seke profit or prayse
es/ yet if I wold seke hēne of god there/ I cou-
de of mynne awne naturall gystes seke it no no

W T
ther wayesthen for the merites and deseruities
of my good workes and to entre therin
by a nother waye then by ydore chrisst / which
were very theste/for chrisst is lord ouer all and
what so ever any man wil haue of god / he
must haue it geuen him felye for chrisstes sa-
fe. Now to haue heauen for myne arone des-
seruunge/is myne arone prayse and not chris-
stes. For I can not haue it by fauoure & graz-
ce in chrisst and by myne arone merites also
For fregeninge and deseruunge can not sidd
to gether.

If thou wilt vowe of thy goodes vnto god
thou must put salt vnto this sacrifice: that is
thou must minstre knowlege in this deade
as Peter teacheth. i. pet. v. & pau-
le Actes. xx. Besyde this chrisst is oures ad is
& giftis geuen vs / we be heires of chrisst & of
all that is chrisstes Wherfore the preastes dor-
cayne is oures & we heires of it / it is yfode of
oure soules. Therfore if he minstre it not trus-
ly ad felye vnto vs with oure sellinge / he is a
thefe & a soule murtherer: ad enen so is he if
he take vpon him to fede vs & haue not whe-
rewher. And for a lufe conclusyon because we
also with all that we haue be chrisstes / therfo-
re is the preast heire with vs also of all that
we haue receaved of god / wherfore in as
moch as y preast mayterh on y worde of god
ad is oure referaunte therin / therfore of right
we are his dattars & owe him a sufficien ly-
ninge of oure goodes / ad enen thereto a wiffe
of oure daughters owe we vnto him if he re-
quyre her. And now when we haue appoynted
him a sufficiet liuinge / whether in tythes
rentes or in yerelye wages / he onghtr to be ad-
tent & to require no more nor yet to receave a
ny more / but to be an ensample of sobernesse
& of dispysinge worldly thnges vnto the ens-

W T
The preast shall haue it in gods stead. Shall
the preast haue it? If the preast be bough
with chrisstes bloude / he is chrisstes serua-
te & not his awne & ought therefore to feade
chrisstes flocke with chrisstes doctryne & to mi-
nistris chrisstes sacramentes vnto the purely for
very loue & not for felthy liuers sake or to be
lord ouer the as Peter teacheth. i. pet. v. & pau-
le Actes. xx. Besyde this chrisst is oures ad is
& giftis geuen vs / we be heires of chrisst & of
all that is chrisstes Wherfore the preastes dor-
cayne is oures & we heires of it / it is yfode of
oure soules. Therfore if he minstre it not trus-
ly ad felye vnto vs with oure sellinge / he is a
thefe & a soule murtherer: ad enen so is he if
he take vpon him to fede vs & haue not whe-
rewher. And for a lufe conclusyon because we
also with all that we haue be chrisstes / therfo-
re is the preast heire with vs also of all that
we haue receaved of god / wherfore in as
moch as y preast mayterh on y worde of god
ad is oure referaunte therin / therfore of right
we are his dattars & owe him a sufficien ly-
ninge of oure goodes / ad enen thereto a wiffe
of oure daughters owe we vnto him if he re-
quyre her. And now when we haue appoynted
him a sufficiet liuinge / whether in tythes
rentes or in yerelye wages / he onghtr to be ad-
tent & to require no more nor yet to receave a
ny more / but to be an ensample of sobernesse
& of dispysinge worldly thnges vnto the ens-

W T
sample of his parysheonars.

Wilechou vowe to offre vnto þ poore peple: that is pleasaunce in þ signe of god / for they be lefe hereto do oure almes apō in chis stes stead & they be þ right heires of all oure abundance & ouerplins. Moreover we must haue a scole to teach goddes woorde i (thongh it neded not to be so costly) & therfore it is law full to vowe vnto the buyldinge or maynes naunce therof & vnto helpinge of ali good reeles. And we ought to vowe to paye custome/ tolle/rent & all maner dutyes and what sees uer we owe: for that is gods commaundment

If thou wile vowe pilgrimage / thou must put salt therto in like maner if it shalbe accep ted / if thou vowe to go ad visiter the poore or to here gods woorde or what soever edifieth thy soule vnto loue & good woorke after knowlege or what soever god comandeth / it is well do ne and a sacrifice that sauorth well ye will happily saye / that ye will go to this or þ place because god hath chosen one place more then a nother and will heare youre petiuncle more in one placethen a nother. As for youre re prayer it must be accordyng to goddes woorde. Ye may not desyer god to take reueaunce on him wþ goddes woorde teacheth you to praye & to praye for. And as for þ certer glosse / þ god will heare you more i one place then in a nother / I suppose it sal infatiu et mi / salt vnsauerye / for if it were wið me how coude

W T
we excuse the deeth of stens Actes. viii. which dyed for þ article that god dwelletch not in te ples made with hades we that belene in god are þ temple of god sayth paule / if a man loue god & kepe his woorde he is the temple of god & hath god presently dwelinge in him / as wi nesseth christ Iohan. xiiii. sayeg: If a man loue me he will kepe my woorde / & the my father will loue him & we will come vnto him and dwel with him. And in the xv. he sayth: if ye abyde in me and my wordes also abyde in you / then axe what ye will & ye shal haue it. If thou belene in christ & hast the promyses which god hath made the in thyne harte / the go on pilgrimage vnto thyne awne harte & there praye & god will heare þ for his mercy and truthe sake and for his sonne christes sake and not for a few stones sakes. What careth god for the temple / The very bestles in hatterey haue lisse in them be moch better then an hepe of stonnes couched to gether.

To speake of chastite / it is a gifte not genen unto all persones testifich both christ and also his apostle Paule / wherefore all persones may not vowe it. Moreover there be canses wherfore many persones maye better lyue chaste at one tyme then at a nother. Many maye lyue chaste at twentye and thirtye for certayne colde diseases folowinge them / which at xl. when their helth is come can not do so. Many be occupied with wylde

W T

phantasyes in their youth þ they care not for
mariage which same when they be ware ſad
ſhalbe greatly defyrouſe/yr is a daungerous
thyngeto make synne where none is ad to ſor
ſtreſſe þ beneſtre of god q to byndethy ſelf on
der payne of dānacyon of thy ſoule that thou
woldest not uſe the remeade that god hath
created if nead requyred. ¶ A nother thin
ge is thiſſe beware that thou getteth not a fal
ſe fayned chaste in de with þ vngodly per
ſuasions of ſaynte Bētō or of Guidē in his
ſylkye boke of the remedye agenſt lone/leſt
when thourow ſoſh imaginacions thou haſt
utterlye despysed/defyed ad abhorred alſe
man kynde/thou come in to ſoſh caſe thourow
the fircewrath of god/þ thou canſt neither ly
ue chaste nor fynde in thy hart to marye ad ſo
be cōpelled to faule into the abomination of
the pope agenſt nature and fynde.

Moreouer god is a wyſe father q knoweth
all þ infirmiſties of his chilđren q also mercy
full/ad herfore hath created a remedye wiſ
hout synne ad genen therco his fauoure and
blessinge. Let vs not be wyſer then god with
our ymaginacions nor teſte him/for as god
ly chaste is not every man gylfe/euen ſo he þ
hath it to daye hath not power to continue it
at his awone pleasure/nether hath god vrony
ſed to gene it him ſelf q to cure his infirmi
ties with our his naturall remeade no mo
re then he hath promyſed to ſlake his hongre

W T

with our meate or thirſt with our drinke.
Wherfore other let all thinges byde ſtre as wi
ſe god hath created them & nother vowe that
which god requyreh not nor forſtreere that
which god permitteth the with his fauoure
and blesſinge alſo:or elſe if thou wilt neadeſ
vowe/then vowe godly & vnder a coddyon / þ
thou wilt contynue chafeſt/ſo longe as god ge
neth the þ gylfe ad as longe as nether thyne
awne neceſſeſte nether theryte toward thy neſſ
ghboure nor þ authorite of the vnder whos
power thou arte dryne þ unto the contrarye.

The purpoſe of thy vowe muſt be ſalted
alſo with þ wiſdom of god. Thou mayeſt not
vowe to be iuſteſſed therbye or to make ſatiſ
faction for thy synnes or to woyne heauē nor
an hyer place:for then diſdeſt thou wiſege vñ
to the bloude of chafeſt & thy vowe were playne
Idolatrye & abhominal in þ ſight of god.
Thy vowe muſt be only unto þ furtheraunce
of þ commandmētes of god/whiche are as I
haue ſayde nothiſe but þ taminge of thy me
bris & the ſeruice of thy neyghboure:that is
iſ thou thynecke thy backeto weake for the bur
then of wedlocke & þ thou canſt nor rule thy
wif/children ſeruantes and make promiſion
for þe godlye & with out ouermoch busyniſe
and vngreyngethy ſelf ad drouynyng the
ſelf in worldly busynesse vñchristenlye or that
thou canſt ſeruethy neyghboure in ſome offi
ce better beyng chafeſt then maryed. And then

W T
thy vowe is good & lawfull. And cuē so must
thou vowe abstinenēe of meates & d yntes so
far forth as it is profitable vnto thy neygh
bours & vnto y tamige of thy flesh: But thou
mayst vowe nether of them vnto y slaynge of
thy bodye. As Paule comandeth tymothe to
drinke wyne & nomore water because of his
diseases. Thou wile saye y timothe had not
happlye forsworne wyne. I thinke the same
and that the apostles forswere not wedlocke
thouȝt many of them lyued nether yet
any meate or drincke thouȝt they absteyned
from the/ & that it were good for vs to follow
their ensample. Howbeit though I vowe &
swere ad thynke on none exceptyon/yet is the
breakyng of gods comandmentes except & all
chaunces that hāge of god. As if I swere to
ebe in a certayne place at a certayne houre to
make a louedaye with out exception/yet if the
kinge in the meane tyme comande me a
nother waye/I must goo by gods command
ment ad yet break not myne oþre. And in li
ke case if my father and mother be seke and re
quyre my presence/or if my wif/ chldren or
household be visited that my assistance be re
quyred/or if my neyghbours house be a fyre
at the same houre and a thousand soþ chaunc
ees: in which all I break myne oþre and am
not forsworne and so forth. Read gods word
diligently and with a good herte and it shall
teach the alþynges.

The four

the boke of Moses called
Numeri.

Six welle and welle thid all grumbland
Remember and welle and gib fitt pacyd
Six welle and welle and all grumbland
Remember fift stid gib fitt pacyd

i. Chapter. folio. 111
The xxx. boke of Moses / cassed Numeri.
And the Lord spake vnto
Moses in the wildernesse
of Sinai / in the tabernacle
of wildernesse / he fyfth das
ye of the seconde moneth /
and in the seconde yere after
they were come out of yle
de of Egypce sayeng / take ye the summe of al
the multitude of the childeyn of Israel / in he
ir kyngedes and househedes of their fathers
and number ihē by name all that are males /
pōle by pōle / frō ix. yere q aboue / cuen all þ
are able to goo for heyn to warre in Israel /
thou avarð shall number ihē in their armie /
þ with you shalbe of every tri be a heed man
in the house of his father.

And these ar the names of þ mē þ shall si
de with you in Rubē / Elizur þ sonne of Se
deur: In Simeō / Seluniel þ sonne of Suri
Sadai: In þ trybe of Iuda / Nahesson þ sons
ne of Ariunadab: In Isachar / Nahaneel þ
sonne of Suar: In Sebulō / Eliab þ sonne of
Heli. Amōge þ childeyn of Joseph: In Es
phrai / Elisama þ sonne of Amihud: In Ma
nasse / Gamaliel þ sonne of Peda zur: In Be
jamin / Abidan the sonne of Gedon: In
Dan / Abieser the sonne of Zimn Sadai: In
Asfer / Pagiell the sonne of Ochran: In
Gad / Eliasaph the sonne of Seguel: In Nas
phrai / Ahira the sonne of Enan.

B. 11



i. Chapter.

These were councelors of the congregacion and lordes in the trybes of their fathers/ capaynes over thousands in Israel. And Moses and Aaron toke these men above named and gathered all the congregacion together/ the synt daye of the second moneth/ and refened them after their byrthg kynredes and houses of their fathers by name frō xx. yere and abone hev by hēd: as the Lorde cōma unded Moses/ enē so he numbered them in the wildernes of Sināi.

And the chilidern of Ruben Israels eldest sonne in their generacions/ kynredes and houses of their fathers / whethery were numbered every man by name/ all that were males frō xx. yere and abone / as many as were able to goo forth in warre were numbered in the trybe of Ruben/ xlvi. thousande and syue hundred.

Among the chilidern of Simeon: their generacion in their kynredes and houses of their fathers (when every mans name was tolde) of all the males from xx. yeres and abone/ whatsoeuer was mete for the warre: were renumbered in the trybe of Simeon. lix. thousande and iiiij. hundred.

Amonge the chilidern of Gad: their generacion in their kynredes and housholdes of the ir fathers/ when thei were tolde by name/ frō xx. yere and abone/ all that were mete for the warre were numbered in the tribe of Gad. xlvi.

i. Chapter.

Jo. iiij.

thousande/sixe hundred and syttee.

Amonge the chilidern of Juda: their generacion in their kynredes and houses of their fathers (by the nombre of names) from, xx. yere and abone/ all that were able to warre/ were tolde in the trybe of Juda. lxvij. thousande and sixe hundred.

Amonge the chilidern of Isachar: their generacion in their kynredes and houses of the ir fathers (when their names were counted) from, xx. yere and abone / whatsoeuer was apte for warre were numbered in the trybe of Isachar. liij. thousande and iiiij. hundred.

Among the chilidern of Sebulon: their generacion in their kynredes and houses of the ir fathers (after the nombre of names) from, xx. yere and abone / whatsoeuer was mete for the warre: were counted in the trybe of Sebulon. liij. thousande and iiiij. hundred.

Amonge the chilidern of Joseph: syt amōs gethe chilidern of Ephraim: their generacion in their kynredes and houses of the ir fathers (when the names of all that were apte to the warre were tolde) from, xx. yeres and abone: were in nombre in the tribe of Ephraim/ xl. thousande and syxe hundred.

Amonge the chilidern of Manasse: their generacion in their kynredes and houses of their fathers (when the names of all the were apte to warre were tolde) from, xx. and abone

i. Chapter.

were numbered in the tribe of Manasse, xxxiiii thousand and two hundred.

Amonge the chldern of Ben Jamyn thes
ir generation/in their kynredes and housses
of their fathers (by the tale of names) from
twentyc yere and aboue of all that were me-
te for warre/were numbered in the trybe off
Ben Jamyn, xxxv, thousande/ and, viii, hun-
dred.

Amonge the chldern of Dan: their gene-
racion in their kynredes and housses off
theyr fa hro (in the summe of names) off
all that was apte to warre from twentyc y-
ere and aboue / were numbered in the trybe of
Dan, liii, thousande and, viii, hundred.

Amonge the chldern of Aser: their ges-
neracyon/in their kynredes & houses of the-
ir fathers (when hei were summed by name)
from, xx, yeres & aboue/all that were apte to
warre were numbered in the tribe of Aser, xl,
thousande and, v, hundred.

Amōge the chldern of Neptahli their ge-
neracion/in their kynredes & housses of their
fathers (when their names were tolde) from
xx, yeres & aboue / what soever was mete to
warre/were numbered in the trybe of Neptah-
li, liii, thousande and, viii, hundred.

These are the numbers whiche Moses ad-
dud numbered with þ. xiiii, princes of Israel:
of every housse of their fathers a man. And
all the numbers of the chldern of Israel/m

i. Chapter.

io. lxx.

the housses of their fathers / from twentyc
yere and aboue / what soever was mete for
the warre in Israel / drewe vnto the sum-
me of syxe hundred thousande / syue hun-
dred and, l. But the leuites in the tribe off
their fathers were not numbered amonge
them.

And the Lorde spake vnto Moses sayens
ge:only se that thou number not thetrybe of
Levi/nether take the summe of them amon-
gethe chldern of Israel. But thou shalt ap-
poynt the leuites vnto the habitacion of wits-
nesse/and to all the apparell thereof and vnto
all that longeth thereto. For they shall be
vnto the tabernacle and all the ordinance the
reof/and they shall minstre it and shall pitch
theirentes rounde aboue it. And when
the tabernacle goeth forth the leuites shall
take it downe:and when the tabernacle is pit-
ched/they shall sett it rpp:for vsans straung-
er comenere/he shall dy. And the chldern
of Israel shall pitchtheirentes/every man
in his owne compaニー and every man by his
owne stantit thorow out all their hostes.
But the leuites shall pitch the rounde aboue
the habitacion of wittnesse/that there fall no
wrath vpon the congregacion of the chldren
of Israel/and the leuites shall wayte vpon
the habitacion of wittnesse. And the chldern
of Israel dyd accordinge to all that the Lorde
commaunded Moses.

The.ii. Chapter.

And the Lorde spake vnto Moses and Aaron sayenge: The chldern of Israel shall pitch: every man by his owne standart with the armes of their fathers houses/ a waye from the presence of the tabernacle of witnessse.

On the east syde towarde the rynginge of y sonne/ shall they of the standart of the hoste of Iuda pitch with their armes: And Iahe son the sonne of Aminabab shalbe capteine ouer the sonnes of Iuda. And his hoste and the numbre of them. liiiii. thousande and. vi. hundred. And nexte vnto him shall the trybe of Isachar pitch and Iathaneel the sonne of Iuar capteine ouer y chldren of Isachar: his hoste and the numbre of them. liiiii. thousande and. viii. hundred. And than the trybe of Iabulon: with Eliab the sonne of Helon/ capteine ouer the chldern of Iabulon / and his hoste in the numbre of them: liiiii. thousande and. viii. hundred. So that al they that pertayne vnto the hoste of Iuda/ are an hundred thousande. li. thousande and. viii. hundred. And than the trybe of Iacob: with Eliur the sonne of Sederic/ ad his hoste and the numbre of them. xlvi. thousande/

And on the south syde/ the standart of the hoste of Ruben shall lye with their compaines and the capteine ouer the sonnes of Ruben/ Elizur the sonne of Sederic/ ad his hoste and the numbre of them. xlvi. thousande/

ii. Chapter.

So. vi.

and. v. hundred. And fast by him shall y trybe of Simeon pitch/ and the capteine ouer y sonnes of Simeon. Selumiel the sonne of zu ri Sadai/ q his hoste and the numbre of them li thousande and. vii. hundred. And the trybe of Gad also: And the capteine ouer the sonnes of Gad/ Eliasaph the sonne of Deguel and his hoste and the numbre of them. xl. thousande. vi. hundred and. l. So that al y numbre that pertayne vnto the hoste of Ruben/ are an hundred thousande. li. thousande viii. hundred q fystie / with their compaines/ and they shall be the seconde in the iourney. And the tabernacle of witnessse with the hoste of the leuites/ shall goo in the myddes of y hostes: as they lye in their tress/ even so shall they procede in the iourney/ every man in his quarter aboute their standartes.

On the west syde/ the standart and the hoste of Ephraim shall lye with their compaines. And the capteine ouer the sonnes of Ephraim/ Elisama the sonne of Aminad: q his hoste and the numbre of them. xl. thousande q vi. hundred. And fast by him/ the trybe of Manasse/ and the capteine ouer the sonnes of Manasse/ Gamalely sonne of Pedazur and his hoste and the numbre of them. xxxiiii. thousande and. viii. hundred. And the trybe of Ben Jamin also: and the capteine ouer the sonnes of Ben Jamin/ Abidan the sonne of Hesron/ ad his hoste and the numbre of the

3. Chapter.

xxx. thousands and. iiiij. hundred. All the n̄
bre that perreyed onto the hoste of Ephraim/
were an hundred thousand. viij. thousan-
de and an hundred in their hostes: and they
shalbe therayde in the iurneye

And the standers and the hoste of Dan
shalt lye on the north syde with their compa-
nyes: & the capayne over y childre of Dan/
Ahiezer the sonne of Amni Sadai: and his
hoste and the n̄bre of them. liij. thousands a
vij. hundred. And fast by him shal the rybe
of Aser p̄iche: and the capayne over the s̄
nes of Aser/ Pagiuel the sonne of Och: an: &
his hoste & the n̄bre of them. xli. thousands &
v. hundred. And the rybe of Naphtali also/
and the capayne over y childern of Naphtali
is: Ahira the sonne of Enan: & his hoste and
the n̄bre of them. liij. thousands & viij. hundred
So y the hole n̄bre of all that perreyed onto
the hoste of Dan/ was an hundred thousand
lvij. thousands & vi. hundred. And they shalbe
the last in y iurney with their stāders.

These are y stānes of y childern of Israēl
in the houses of their fathers: even all the n̄
bres of the hostes with their cōpanies. vi. hu-
ndred thousand. viij. thousand. v. hundred and
fyue. And yet y leuites werenot n̄bred am-
ge the childern of Israēl/ as the Lorde com-
maunded Moses. And y childern of Israēl
dyd accordyng to all that the Lorde com-
maunded Moses/ & so they pitched with their stan-
ders

3. Chapter.

So. vi.
dertes/ and so they iurneyd: every man in his
lynred/ and in the houssholde of his father.

¶ The. iii. Chapter.

Acole are the generacions of Aa-
ron and Moes/ when the Lorde
spake unto Moes in mount Si-
nai/ and these are the names of the sonnes of
Aaron: Nadab the eldest sonne/ and Abihu
Eleazar and Ithamar. These are the names
of the sonnes of Aaron which were preastes
anoynted and their handes sylded to myniste-
rie but Nadab and Abihu dyed before the Lorde/
as they broughte straunge fyre before the
Lorde in the wyldernes of Sinai/ and had
no chilidren. And Eleazar and Ithamar my-
nisted in the syght of Aaron their father.

And the Lorde spake unto Moes saynge
byngyng the rybe of leui/ and set them before
Aaron the preast/ and let them serue him &
wayte apon him & apon all the multitude/ be-
fore the tabernacle of witnessesse/ to doo the ser-
uice of the habitacion. And they shalbe wayte
apo all y apparel of y tabernacle of witnessesse
& apon y childern of Israēl/ to doo y seruice
of the habitacion. And thou shalbe genen the le-
uites unto Aaron & his sonnes/ for they are
genen unto him of y childern of Israēl. And
thou shalbe appoite Iarō & his sonnes to way-
te on their p̄eastes officer: & the straunger y co-
meth nyne/ shalldye for it.

And y Lorde spake unto Moes saynge: be
holde/ I haue take the leuites fro amonge y

iii. Chapter.

childdern of Ysrael/for all the firstborne that openeth the matryce amonge the childdern of Ysrael/sorthat the leuites shall bemyne: becau se all the first borne are myne: for þ same daye that I smote all the fyrborne in the lande of Egypce/I halored unto me all the firstborne in Ysrael/both man and beest/and myne they shall be for I am the Lorde.

And the Lorde spake vnto Moses in the wildernes of Sinai sayenge: Numbr the childdern of Leui in þ housses of thir fathers and Kynredes/all þ are males from a moneth olde and aboue. And Moses numbrd them at the woorde of the Lorde/as he was comanded. And these are þ names of þ childdern of Leui: Gerson/ Cahath & Merari. And þ se are the names of the childdern of Gerson in their kynredes: Libni and Semni. And the sonnes of Cahath in their kynredes were Amiram, Jezebar, Bebron and Uziel. And the sonnes of Merari in their kynredes were Maheli and Musi. These are the kynredes of Leui in the housses of thir fathers.

And of Gerson came the kynred of þ Libnites and the Semites/whiche are the kynredes of the Gersonites. And þ summe of them (when all the males were tolde) from a moneth olde and aboue/were. viii. thousande and fyue hundred. And the kynredes of the Gersonites pitched behynd the habitacion west warden. And the captayne of the most axorcist

iii. Chapter.

þo. vñ.

houesse amonge þ Gersonites/was Eliasaph the sonne of Lael. And the office of the childdern of Gerson in the tabernacle of witnessesse was the habitacion and the tente with the coneringe theroff and the hangynges of the doore of the tabernacle of witnessesse/and the hangynges of the courte/and the curtayne of the doore of the courte/which courte went rounde aboue the dwellynge/and the alter/and the cordes þ perteyned vnto all the seruantes therof.

And of Cahath came the kynred of þ Amramites and the kynred of þ Jezebarites & of þ Hebronites and of þ Uzielites: And these are the kynredes of þ Cahathites. And the numbre of all the males from a moneth olde and aboue/was. viii. thousande and sixe hundred: which wayted on þ holy place. And the kynred of the childdern of Cahath / pitched on þ south syde of þ dwellynge. And þ captayne in þ mest armeyent houesse of the kynredes of the Cahathites/was Elzaphan the sonne of Uziel/and their office was the arcke/the table/the candelsticke/ and the alter and the holy vessels to ministre with and the vayle with all that serued thereto. And Eleazar þ sonne of Aaron the preast/was captayne ouer all the captaynes of the Leuites/ and had the ouer syghte of them that wayted vpon the holthynge.

And of Merari came the kynredes of the Mahelites and of þ Musites: and these

iii. Chapter.

are the kynredes of the Merarites. And the
nūbre of them (when all the males frō amē
nēh olde ad aboue was tolde) dreyer into vi
thousande xiiii. hundred. And þ capayne of
the most auncient houſe amonge the kynre
des of the Merarites was Juriel the ſonne
of Abihail which pitched on the north ſide of
the dwellynge. And the office of the ſonnes
of Merari was: the bordes of þ dwellynge &
the barres/pilars with the ſokettes theretoſ
and all the iſtrumentes therof & all that ſer
ued theretoſ the pilars of the courte rounde
aboue and their ſokettes / with their pynnes
& cordes. But on þ fore front of þ habitaciō ad
before the tabernacle of witneſſe eastwards/
ſhall Moſes and Aaron & his ſonnes pitch
and wayte on the ſanctuary in the ſteade of þ
childef of Iſrael. And the ſtrauenger þ co
mēt hys / ſhall dyce for it. And the hele ſum
me of the leuites which Moſes & Aaron na
red / at þ comāndment of þ Lo:de thorew out
their kynredes even / of all þ males of a me
nēh olde & aboue / was xxiiii. thouſande.

And the Lo:de ſayde vnto Moſes: Iun
bre all þ first borne that are males amōge the
childef of Iſrael / frō amōne þ olde & aboue
and take þ number of their names. And then
ſhall appoynte þ leuites to me the Lo:de / for
all the firſt borne amōge þ childef of Iſrael
and the catell of þ leuites for the firſt borne of
the childef of Iſrael. And Moſes numbered

iii. Chapter.

30. viii.

as þ Lo:de comānded him / all the firſt borne
of þ childef of Iſrael. And all the firſt borne
males / in þ ſumme of names / from amōne þ
olde and aboue / were numbered. xxiiii. thouſan
de. vi. hundred and. lxxviiii.

And the Lo:de ſpake vnto Moſes ſayen
take the leuites for all the firſt borne of the
childef of Iſrael / adi the catell of the leuites
for their catell: a the leuites ſhalbe myne whi
the am the Lo:de. And for the redemyng of
þ two hundred and. lxxviiii. whiche are mo
re than the leuites in the firſt borne of the chil
def of Iſrael / take. v. ſycle of every þeſe / aſ
ter the ſycle of þ holy place. xx. geras the ſy
cle. And geue þ money wherewith the odd
numbre of them is redemyed / vnto Aaron ad
his ſonnes. And Moſes tolke the redempcion
money of the ouerplus that were moe then
the leuites / amēng the firſt borne of the chil
def of Iſrael: & it came to a thouſande. iii.
hundred & lxx. ſycle / of the holy ſycle. And
he gan eth redempcion money vnto Aaron
& his ſonnes at the worde of the Lo:de / even
as the Lo:de comānded Moſes.

iii. Chapter.

And þ Lo:de ſpake vnto Moſes & Aaron
take þ ſumme of þ childef of
Cahath frō amōge þ ſonnes of leui / in their
kynredes and busses of their fathers / from
xx. yere and aboue vntil þy ſtie / all that
were able to warre / for to doo the worke in

iii. Chapter.

the tabernacle of witnessesse: even in the most holy place. And when þ hoste remoueth/ Aarōn & his sonnes shall come and take donne the vayle and couer the arcke of witnessesse therewith/ and shall put there on a couerynge of taxus skynnes / and shall spredē a cloth þ is altogether of Jacynete aboue all/ and put the staines therof in. And apon the shewe table/ they shall spredē a cloth of Jacynete/ and put therē/ the dishes/ spones/ flat peices and portes to poure with/ and the dayly bred shall be therēon: and they shall spredē apon them a couerynge of purple/ and couer the same with a couerynge of taxus skynnes/ and put the staines therof in.

And they shall take a cloth of Jacynete/ cover the candelsticke of light and his l̄pes and his shooers and fyre pannes and all his eyle vessels which they occupē aboue it/ & shall put upon her and on all his instrumentes/ a couerynge of taxus skynnes/ and put it apon staines. And apon the golden alter they shall spredē a cloth of Jacynete/ and put on his staines. And they shall take all the thinges which they occupē to munstre with in þ holy place/ & put a cloth of Jacynete apon them and couer them with a couerynge of taxus skynnes and put them on staines. And they shall take a way the ashes out of the alei/ and spredē a scarlet cloth therēon: & put aboue it/ the fyre pannes/ the flesh holes/ the hoste

iii. Chapter.

Folio. ix.

vells/ the basens and all that belongeth vnto the alter/ and they shall spredē apon it a couerynge of taxus skynnes and put on the staines of it.

And when Aarōn and his sonnes haue made an ende of coueryng the sanctuary & all the thinges of the sanctuarye/ aenst þe hoste remoue/ then the sonnes of ēahath shall come in for to bere/ and so lete them not reich the sanctuary lest they dye. And this ys the charge of the sonnes of ēahath in the tabernacle of witnessesse. And Eleazar the sonne of Aarōn the priest/ shall haue the charge to prepare oyle for the lightes and sweete cens/ & the dayly meatofferyng and the anoyntinge oyle/ and the oersyghte of all the dwellyng and of all that therēin is: both ouer the sanctuary & ouer all that pertayneth thereto.

And the Lordes spake vnto Moses & Aarōn sayenge: destroye noþe the trybe of the kynredes of the ēahathes/ from amonge the leuites. But thus doo vnto them that they may lyve and not dye/ whē they goo vnto þ most holy place. Aarōn and his sonnes shall goo in and put them/ every man vnto his seruice and vnto his burthen. But let them not goo into se when they couer the sanctuarye/ lest they dye.

And the Lordes spake vnto Moses sayenge Take the summe of the chldern of Gersom/ in the houses of their fathers & in their kin

C

iii. Chapter.

redes: from. xxx. yere and aboue / vntyl. l. all
that are ablerd goo forth in warre / for to doo
seruyce in the tabernacle of witnessesse. And this
is is the seruyce of the kynred of the Gersoni-
tes / to serue and to beare. They shall bere the
carynnes of the dwellynge and the roffe of y
tabernacle of witnessesse and his couerynge / and
the coueryng of xaris skynnes that is an bye
aboue apon it / and the hangynges of the doore
of the tabernacle of witnessesse / and the hangin-
ge of the courte and the hangynges of the
gate of the courte that is rounde aboue the
dwellynge and the altare / and the cordes of
them / and all the instrumentes that serue en
to them and all that is made for them. And
at the monte of Aaron and his sonnes / shall
all the seruyce of the chldren of the Gersoni-
tes be done / in all their charges and in all the
ir seruyce / and ye shall appoynte them vnto al
their charges that they shall wayte apon. And
this is the seruyce of the kynred of the chld-
ren of the Gersonites in y tabernacle of wit-
nessesse / and their wayte shalbe in the honde of
Ithamar the sonne of Aaron the preast.

And thou shaltnumbre the sonnes of Ne-
rari in their kynredes and in the houses of the
ir fathers / from. xxx. yeres and aboue vnto. l.
All that is able to goo forth in warre / to doo
the seruyce of the tabernacle of witnessesse.
And this is the charge that they must wayte

iii. Chapter.

Solio. x.

terppon in all that they must serue in the ta-
bernacle of witnessesse. The bordes of the dwel-
lynge / and the barres / pylers / and sokettes
thereof / and the pylers of the courte rounde
aboue / and their sokettes / pynnes and cor-
des with all that pertayneth and serueth
vnto them. And by name ye shall res-
tenthe thynges that they must wayte apon
to bere. This is the seruyce of the kyn-
redes of the sonnes of Ullerari in all theyr
seruyce in the tabernacle of witnessesse by the
honde of Ithamar the sonne of Aaron the
preast.

And Moses and Aaron and the princes
of the multitude numbered the sonnes of the
Cahathites in their kynredes and houses
of their fathers / from. xxx. yere and aboue
vnto sytyle / all that were able to goo forth
in the honde and to do seruyce in the tabernacle
of witnessesse. And the numbre of them in
their kynredes were two thousande / seuen
hundred and l. These are the numbers of
the kynredes of the Cahathites / of all that
dyd seruyce in the tabernacle of witnessesse /
why the Moses and Aaron dyd numbre at
the commaundment of the Lorde by the hā-
de of Moses.

And the sonnes of Gerson were num-
bered in their kynredes and in the houses of
their fathers / from. xxx. yere vp vnto sytyle
C. q.

iiiij. Chapter.

all that were able to goo forth in the hoste for to doo servyc in the tabernacle of witnessse. And the numbre of them in their kynredes/ and in the housses of their fathers/ was two thousande/sixe hundred and ix. This is the numbre of the kynredes of the sonnes of Gersom / of all that dyd seruyce in the tabernacle of witnessse / whiche Moses and Aaron dyd number at the commaundement of the Lorde.

And the kynredes of the sonnes of Merari were numbered in their kynredes and in the housses of their fathers/ from. xxx. yere vp unto syfte. all that were able to goo forth with the hoste/to do service in þ tabernacle of witnessse. And the numbre of them was in theyr kynredes/ thir thousande and two hundred. This is the numbre of the kynredes of þ sonnes of Merari / whiche Moses and Aaron numbered at the byddynge of the Lorde / by þ hande of Moses.

The whole summe which Moses/ Aaron and the lordes of Israell numbered amoung the leuites in their kynredes and houssedes of their fathers/ from. xxx. yere upp unto. i. every man to doo his office and seruyce and to bere his burthen in the tabernacle of witnessse was. viii. thousonde/syue hundred 3d lxxx. whiche they numbered at the commanndement of the Lorde by the honde of Moses/ every man unto his seruyce and burthen: as

v. Chapter.

the Lorde commaunded Moses.

So. xl.

¶ The syfte Chapter.

HId the Lorde spake unto Moses sayeng: commaunde the chldern of Israell that they put out of the hoste/ all the lepers and all that have yssies and all that are desyled upon the deed/ whether they be males or females ye shall put them out of the hoste/ that they desyle not therentes amouge which I dwelle. And the chldern of Israell dyd so/ and put them out of the hoste: euyn as the Lorde cõmaunded Moses/ so dyd the chldern of Israell.

And the Lorde spake unto Moses sayeng: speake unto the chldern of Israell: whether it be man or woman/ whether they haue synned any maner of synne which a man doeth wherewith a man trespasseth agenst the Lorde/ so that the soule hath done anysse: then they shall knowlege their synnes whiche they haue done/ and restore a gayne the hurt that they haue done in the hole / and pat the syfte false geare parte of it mare thereto / and geue it unto him whom he hath trespassed agenst. But goodes gane and yf he that maketh the amedes have no man to doo it to/ then the amedes that is made shal be the Lordes and the preastes/ besyde the ram of the atonement offerynge whereto þ pope adre with hemaketh an atonement for hymselfe he will dyppe with

v. Chapter.

And all heincofferings of all the halowed
thinges whiche the chilidren of Israell bryng
vnto the preaste / halbe the preastes / and eue
ry mans halowed thinges shalbe his awone /
but what soever any man gaueneth the preast /
it shalbe the preastes.

And the Lorde spake vnto Moses sayeng
ge: speake vnto the chilidren of Israell and
saye vnto them. If any mans wyfe goo a sy
de and trespass agaynst hym / so that another
man lyewith her fleschly and the thyng be
hydd from the eyes of hir husbonde and is
not cometo lighte that she is defyled (for ther
re is no witnesse agaynst her) in as moche as
she was not taken with the maner / and the
spere of gelousye comith apon him and he
is gelouse ouer his wyfe and she defyled /
Or happely the spere of gelousye comith a
pon him / and he is gelouse ouer hys wyfe /
she yet vndefyled. The let hys husbonde brin
ge her vnto the preaste and bryng an offe
ryng for her: the tenth parte of an Ephah
of barlye meele / but shall poure none oyle
thervnto / nor put frankenees thereon: for
it is an offryng of gelousye / and an offe
ryng that maketh remembrance of synne.

And let the preast bryng her and sett her
before the Lorde / and let him take holy water
in an erthen vessell / & of the dust that is in y
store of the habytacion / and put it in to the

v. Chapter.

^{10. xii.}
water. And the preast shall set the wyfe befor
re the Lorde and vncouer his heed / and pus
the memoryall of the offryng in hyz han
des whiche is the gelousye offryng / and þ
preast shall hauie byter and cursyng water
in his hande / and he shall coniure her and
shall saye vnto her. If no man hauie hys
wyth the nether hastic gone asyde / and des
fyled thy selfe behynde thy husbonde / then
hauie thou no harme of this byter cursyng
water.

But and yf thou hast gone asyde behynde
thyne husbonde and arr defyled / and some
other man hath lyen with the besyde thyne
husbonde (and let the preaste coniure her wis
th the coniuracyon of the curse and saye vns
to her) the Lorde make the a curse and a
coniuracyon amone thy people: so that the
Lordemaketh thy rotte / and thy bely stek /
and thys byter cursyng water goo in to
the bowels of the / that thy bely stek / and thy
thyre rotte / and the wyfe shall saye Amen.

And the preast shall wryte this curse in
a byss / and washe it out in the byter water.
And when the cursyng water ys yn her
that it is byter / then let the preast take the ge
lousye offryng out of the wyfes hande / and
wauie it before the Lorde / and bryng it
vnto the altare: and he shall take an handes

v. Chapter.

full off the memoryall offeryng and burne
it upon the alter / and then make her drynche
the water and when he hath made her dryn-
che the water. If she be defyled and haue tres-
pased agenst her husbond/then shall the cur-
syng water goo in to her and be so bitter /
hir bely shal swell and hir thye shall roote /
she shalbe a curse amonoge hir people. And if
she be not defyled but is cleane/then she shall
haue no harme / but that she maye conceas-
ue.

This is the lawe of gelousye/when a wyfe
geeth a syde behynde hys husbonde / and is de-
fyled/or when the sprite of gelousye cometh
apon a man/so that he is gelouse ouer his wi-
fe/then he shall bringe her before the Lorde/and
the preast shall minstre all this lawe un-
to her / & the man shalbe gilesesse / & the wyfe
shall bere hir synne.

C The vi. Chapter.

A Nd the Lorde spake vnto Moses sayn-
ge: speake vnto y^e chylde^re of Israe^l & saye
vnto them: when either man or woman appo-
ynteth to vowe a vowe of abstinen^ee for to ab-
stene vnto the Lorde / he shall abstene from
wyne and stronge drynke / and shall drynke
no vynegre of wyne or offstronge drynke/ nor
shal drynke what soever is pressed out of gra-
pes: & shal eat no fresh grapes nether yet dry-

vi. Chapter.

So. viii.
ed/as lōgeas his abstinen^ee edureth. Alors
ner he shall eate no thyng y^e is made of the vys-
netre/no not somoch as y^e cornely or the hulke
of the grape.

And as longe as the vowe of his abstinen^ee
ce endureth/there shall no rasire nor sheres
come apon his heed / vntill his dayes be out
which he fasteth vnto the Lorde/and he shal
be holy and shall let the lockes of his heer gro-
we. As longe as he abstaineth vnto the Lorde
he shall come at no ded bede: he shall not
make him selfe vncleane at the deeth of his fa-
ther/mother/brether or syster. for the abstinen^ee
of his God is apon his heed. And therfor
as longe as his abstinen^ee lasteth/he shal
be hely vnto the Lorde.

And yf it fortuneth that any man by chaunce
dye scdenly before him / and defylethe heed
of his abstinen^ee/then must he shane his heed
the daye of his deeth: even the seventh daye
he shall shane it. And the eyght daye he shall
byng^e iiij. turrels or iiij. yonge pigeons to the
preast/vnto y^e doore of y^e tabernacle of wittesse
And y^e preast shall offer the one for a synoffe-
ryng and the other for a burntofferyng &
make an atonement for him/as concernyng
that he synned upon the deed / and shall also
halewe his heed the same daye and he shall
abstene vnto the Lorde the tym^ee of his ab-
stinen^ee/and shall byng^e a lambe of an yere
elde for a trespass offeryng: but the dayes y^e

vii. Chapter.'

And the Lorde spake vnto Moses saynge take it of them and let them beth dorthe seruys ce of y tabernacle of witnessesse / and gene them vnto the leuites / every man accordyng unto his office And Moses toke the charettes and the oxen / & gaue them vnto the leuites: iiij. chas reites and. viij. oxen he gaue vnto the sonnes of Gersom accordyng unto their office. And viij. charettes and cyghe oxen he gaue vnto y sonnes of Merari accordyng unto their offices / vnder the handes of Ithamar the sonne of Aaron the priest. But vnto the sonnes of Cahath he gaue none / for the office that perteyned to them was holy / & therfore they must bere vpon shulders.

And the princes offered vnto the dedycatyng of the alter in the daye y it was antyned / and brought their gifys before the alter And the Lorde sayde vnto Moses: let the priches bryng their offerynges / every daye one prynce / vnto the dedicatyng of the alter.

He that offered his offeryng y first daye / was Elahesson the sonne of Aminadab of the rybe of Iuda. And his offeryng was: a syluer charger of an hundred and. xxx. sicles weyght: and a syluer boule of. lxx. sicles of the holy sicle / both of them full of fyne wheate flou remyngled with oyle for a meat offeryng: & a spone of. x. sicles of golde full of cens: & an ox / a ram and a lambe of a yere olde for bunt offerynges / and an he goote for a syn offeryng: and for peaseofferynges. iiij. oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And this was the offeryng of Eliz ab the sonne of Helon.

vii. Chapter.

Io. xv.

ge: and for pease offerynges. iiij. oxen. v. rammes. v. he gootes and. v. lambes of a yere olde, and this was the gifte of Elahesson the sonne of Aminadab.

The seconde daye / dyd Elahaneel offer / y sonne of Zuar / captayne ouer Iudah. And his offeryng which he broughte was: a syluer charger of an hundred. lxx. sicles weyght: and a syluer boule of. lxx. sicles / of y holly sicle: and a golden spone of. x. sicles full of cens: and an ox / a ram and a lambe of a yere olde for bunt offerynges: & for peaseofferynges. iiij. oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And this was y efferyng of Elahaneel the sonne of Zuar.

The thrid daye / Eliab the sonne of Helon the chefeſt amonge the childeſt of Iudulon / brought his offeryng. And his offeryng was: a syluer charger of an hundred and. xxx. sicles weyghte: and a siluer boule of. lxx. sicles of the holy sicle / & both full of fyne floure myngled with oyle for a meat offeryng: and a golden spone of. x. sicles full of cens: and an ox and a ram and a lambe of a yere olde for bunt offerynges / and an he goote for a syn offeryng: and for peaseofferynges. iiij. oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And this was the offeryng of Eliab the sonne of Helon.

The fourt daye / Elizur the sonne of Sacer / chefeſlorde amonge the childeſt of Rus

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ben/broughte his offeryngc. And his gifte
was: a syluer charger of an hundred and xxx
sicles weyghte/and a syluern boule of. lxx. sicles
of the holy sicle/ & both full of fyne floure
myngled with oyle for a meatofferynge: and
a golden spone of. x. sicles full of cens: and an
oxe/ a ram & a lambe of a yere olde for burnt
offerynges/ and an he goote for a synofferyng
ge: and for peaseofferynges iiij. oxen. vi. rams
mes. v. he gootes and. v. lambes of one yere
olde. And this was the offeryngc of Eliuah
the sonne of Sedur.

The fyfth daye/Selumiel y sonne of Juri
Sadai/chefelorde amonge the childeyn of
Simeon/offered. whose gifte was: a syluer
charger of an hundred & xxx. sicles weyghte:
and a syluer boule of. lxx. sicles of the holy sicle:
& both full of fyne floure myngled with oyle
for a meatofferynge: & a golden spone of. x.
sicles full of cens. And an oxe/ a ram & a
lambe of a yere olde for burntofferynges/ & an
he goote for a synofferyng: and for peases
offerynges. iiij. oxen. vi. rammes. v. he gootes &
v. lambes of a yere olde. And this was the offeryngc of
Selumiel the sonne of Juri Sadai.

The sixte daye/Ehasaph y sonne of Des
guel the chefe lorde amonge the childeyn of
Gad/offered. whose gifte was: a syluer char
ger of an hundred and xxx. sicles weyghte:
and a syluern boule of. lxx. sicles of the holy

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So.xvi.

sicle: & both full of fyne floure myngled with
oyle for a meatofferynge: and a golden spone
of. x. sicles full of cens. And an oxe/ a ram &
a lambe of a yere olde for burntofferynges/ &
an he goote for a synofferyng: And for peases
offerynges. iiij. oxen. vi. rammes. v. he gootes
and. v. lambes of one yere olde. And this was
the offeryngc of Eliasaph the sonne of Des
guel.

The seuenth daye/Eliama the sonne of
Amud/y chefelorde of y childeyn of Ephias
im/offered. And his gifte was: a syluer char
ger of an hundred and xxx. sicles weyghte: &
& a syluern boule of. lxx. sicles of the holy sicle:
& both full of fyne floure myngled with oyle
for a meatofferynge: & a golden spone of. x.
sicles full of cens. And an oxe/ a ram & a
lambe of a yere olde for burntofferynges/ &
an he goote for a synofferyng: and for peases
offerynges. iiij. oxen. vi. rammes. v. he gootes &
v. lambes of a yere olde. And this was y offe
ryngc of Eliama the sonne of Amud.

The viii. daye/offered Gamaliel the sons
ne of Pedazur/the chefelorde of the childeyn
of Manasse. And his gifte was: a sylueren
charger of an hundred and xxx. sicles wey
ghte: and a syluern boule of. lxx. sicles of the
holy sicle: & both full of fyne floure myngled
with oyle for a meatofferynge: & a golden spo
ne of. x. sicles full of cens. And an oxe/ a ram

viij. Chapter.

and a lambe of a yere olde for burntofferynges/and an he goote for a synofferynge: and for peaseofferynges. iiij. oxen. v. rammes/syne he gootes and syne lîbes of a yere olde. And this was the offerynge of Gamaliel the sonne of Peda zur.

The ix. daye/ Abidan þ sonne of Gedconi þ cheselord amôge þ childern of Ben Jamun offered. And his gifte was: a sylueren charser of an hundred and xxx. sycles weyghte: a sylueren boule of lxx. sycles of the holy sycke and both full of syne floure myngled with oyle for a meatofferynge: and a golden spone of x. sycles/full of cens. And an ore/a ram and a lambe of one yere olde for burntofferynges: and an he goote for a synofferynge: and for peaseofferynges. iiij. oxen. v. rammes. v. he gootes & v. lambes of one yere olde. And this was the offerynge of Abidan the sonne of Gedconi.

The x. daye/ Abieser the sonne of Ammi Sadai/cheselorde amôge þ childern of Dan offered. And his gifte was: a sylueren charser of an hundred and xxx. sycles weyghte: a sylueren boule of seventye sycles of the holy sycke: and both full of syne floure myngled with oyle for a meatofferynge: and a golden spone of twentye sycles/full of cens. And an ore/a ram and a lambe of one yere olde for burntofferynges: and an he goote for a synofferynge: and for peaseofferynges. iiij. oxen. v. rammes/ syne he gootes and syne lîbes of a yere olde. And

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this was the offerynge of Abieser the sonne of Ammi Sadai.

The xi. daye/ Pagiell the sonne of Ochran the chese Lorde amonge the childern of Asser offered: And his gifte was: a sylueren charser of an hundred and xxx. sycles weyghte: a sylueren boule of lxx. sycles of the holy sycke and both full of syne floure myngled with oyle for a meatofferynge: and a golden spone of x. sycles/full of cens. And an ore/a ram and a lambe of one yere olde for burntofferynges: and an he goote for a synofferynge: and for peaseofferynges: two oxen/synerammes v. he gootes and v. lambes of one yere olde. And this was the offerynge of Pagiell þ sonne of Ochran.

The xiiij. daye/ Abira the sonne of Enan/cheselorde amôge the childern of Neptali offered. And his gifte was: a sylueren charser of an hundred and xxx. sycles weyghte: a sylueren boule of lxx. sycles of the holy sycke/both full of syne floure myngled with oyle for a meatofferynge: and a golden spone of twentye sycles/full of cens. And an ore/a ram and a lambe of one yere olde for burntofferynges: and an he goote for a synofferynge: and for peaseofferynges: two oxen. v. rammes. v. he gootes and. v. lambes of one yere olde. And this was the offerynge of Abira/ the sonne of Enan.

¶ Of this maner wasthe dedicacyon of the

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alter/when it was anoynted: vnto the whiche
was broughte of the prynces of Israel. xii.
chargers of syluer. xii. syluern boules and. xii
spones of golde: euery charger contaynyng
an hundred and. xx. sycles of syluer / and
euery boule. lx. so that all the syluer of all
the vessels / was two thousande and. iiiii. hun
dred sycles of the holy syele. And the. xii. gol
den spones which were full of cens / contay
ned ten sycles a pece of the holy syele: so that
all the golde of the spones / was an hundred
and. xx. sycles.

All the oxen that were broughte for the
burntoffrynges were. xii. and the rāmes. xii
at the lābes. xii. of a yere olde a pece / with the
meatofferynges: with he gootes for synnes
y^r offrynges. And all the oxē of the peaceoff
erynges were. xiiii. therammes. lx. the goo
tes. lx. and lambes of a yere olde a pece. lx. &
this was the dedicacion of the alter / after y^r
it was anoynted.

And when Moses was gone in to the ta
beracle of witness to speke with hi/ le bars
de the voyce of one speakinge vnto him from
of the mercy seat that was upon the arke of
witness: even from betweene the two cherub
yns he speake vnto him.

C The. viii. Chap
ter.

viii. Chapter. folio. xviij.

And the Lorde spake vnto Moses sayn
ge: speake vnto Aaron and saye vnto
hym: when thou puttest on the lampes
se that they lighe all seuen vpon the foresh
front of the candelsticke. And Aaron dyde es
sen so / and put the lampes vpon the foresh
front of the candelsticke / as the Lorde comma
nded Moses / and the worke of the candelsticke
he was of stiffe golde: both the shaft and the
floures therof. And accordinge vnto the vis
yon whiche the Lorde had shewed Moses /
esen so he made the candelsticke.

And the Lorde spake vnto Moses sayens
getake the leuites from amonge the chilidren
of Israel / and cleanse them. And this do vnto
them when they cleanse them / sprinkle
water of purifinge upon them and make
it runne alonge vpon all the fleshe of
them / and let them wash their clothe / and
then they shall be cleane. And let them take a
bollocke and his meatofferyng / fyne floures
myngled with yle: & another bollocke shall
they take to be a synneofferyng.

Than bynging the leuites before the taber
nacle of witness and gather the hole multy
tude of the chyldren of Israel together. And
bringe the leuites before the Lorde / and let
the chilidren of Israel put their handes upon
the leuites. And let Aaron heare the leuites
before the LORDE / for an heuocfes
D. 9.

viii. Chapter.

rynge genen of the childern of Israel/ ad the
let them be appointed to wayte upon the ser-
vyce of the Lorde.

And let the leuites put their handes vpō
the heedes of the bollodes / and then offer
them : the one for a synneofferynge and the
other for a burntofferynge vnto the Lorde/
to make an attonement for the leuites. And
make the leuites stonde before Aaron q hys
sonnes/ and heue them to be a heneofferyng
vnto the Lorde. And thou shalt separate
the leuites / from amounge the childern of Is-
rael/ that they be myne: and after that let them
go and do the service of the tabernacle of wit-
nesse. Clense them and waue them / for they
are genen vnto me from amounge the childe-
ren of Israel: for I haue taken them vnto me for
all ȳ firstborne that oþe any matrice amouge
the childern of Israel.

For all the fyþtborme amonge the childern
of Israel are myne both man and beest: becau-
se the same tyme that I smote the fyþtborme
in the lande of Egypte / I sanctyfide them for
my selfe : and I haue taken the Leuites for
all the fyþtborme amonge the childern of Is-
rael/ and haue geuen them vnto Aaron and
his sonnes from amounge the childern of Is-
rael/ to doo the seruyce of the childern of Is-
rael in the tabernacle of witnessse and to mas-
ke an attonement for the chyldern of Israel/ /
that there be no plague amouge the chyldern

viii. Chapter.

of Israel/ yf they come nyc vnto the sanc-
tuary.

And Moses and Aaron and all the con-
gregacion of the childern of Israel dyd vnto
the leuites acordyng vnto all that ȳ Lor-
de commannded Moses. And the leuites
purifyed them selues / and wasshed their clo-
thes. And Aaron waued them before ȳ Lor-
de / and made an attonement for them to clea-
se them. And after that they went into doo
their seruyce in the tabernacle of witnessse
before Aaron and his sonnes. And acordin-
ge as the Lorde had commannded Moses
as concerning the leuites / even so they dyd
vnto them.

And the Lorde spake vnto Moses sayen-
ger this shalbe the maner of the leuites: from
xxv. yere uppward they shalb god in to way-
te vpon the seruyce in the tabernacle of wit-
nesse / and at fyþe they shalb ceasse waytyn-
ge apon the seruyce thereof / and shalb labou-
remoare: but shalb minstre vnto their bre-
theren in the tabernacle of witnessse / and thes
re wayte / but shalb doono moare seruyce.
And seþ that thou doo after this maner vnto
the leuites in their waytynge tymes.

¶ The ix. Chap-
ter.

ix. Chapter.

H And the Lorde spake vnto Moses in the wildernes of Sinai/in the fyfth moneth of the seconde yere/ after they were come out of the londe of Egyp te sayeng: let þe childern of Israel offer Passe over in his seazon the xij. daye of this moneth at euyn they shall kepe it in his seazon/accordynge to all the ordinances & maners thereof. And Moses bade the childern of Israel that they shulde offer Passeover/ & they offered Passeover the xij. daye of the first moneth at euyn in the wildernes of Si na: and dyd accordinge to all that the Lorde commannded Moses.

And it chaunced that certayne men whi che were defyled with a deed corse that they myghte not offer Passeover the same daye/ came before Moses and Aaron the same daye/ and sayde: we are defyled apon a deed corse/ wherfore are we kepte backe that we maye not offer an offeryng vnto the Lorde in the due season/ amonge the childern of Israel? And Moses sayde vnto them: tary/ that I maye heare what the Lorde will commande you. And the Lorde spake vnto Moses sayeng: speake vnto the childern of Israel/ and saye: If any man amonge you or your childern after you be vncleane by the reason of a corse or is in the waye ferre of/ then let hym offer Passeover vnto þe Lorde: the xij.

ix. Chapter.

fo. x.

daye of the seconde moneth at euyn / and eas te it with swete bred and soure herbes / & let them leue none of it vnto them vnyng nor breake any boone of it. And accordynge to all the ordinance of the Passeover let them of fer it.

But yfa man be cleane and not let in a inney/ and yet was negligent to offer Passeover/ he same soule shall perish from his peo ple/because he brought not an offeryng vnto the Lorde in his due season: and he shall bere his synne. And when a straunger dwel leth amoung you and will offer Passeover vnto the Lorde/ accordynge to the ordinance of Passeover and maner thereof shall he offre it. And ye shall haue one lawe both for the straunger and for him that was borne at home in the lande.

And the same daye that the habitacion was recerd vpp / a cloude couered it an hye upon the tabernacle of witnessesse: and at euyn there was apon the habitacion/ as it were the sy miliude of fyre vnynt the mornynge. And so it was alwaye/ that the cloude couered it by daye / and the sy miliude of fyre by ny ght. And when the cloude was taken vpp from of the tabernacle/ then the childern of Israel iurnyed: and wherethe cloude abode therethe childern of Israel pitched their tentes. At the monthe of the Lorde the childern of Israel iurnyed / and at the mouth of

x. Chapter.

the Lorde they pitched. And as longe as the cloude abode upon the habitacion / they laye styll / and when the cloude taryed still upon the habitacion longe tyme / the chldern of Israell wayted upon the Lorde and iurneyed not.

If it chaunched that the cloude abode any space of tyme upon the habitacion / then they kept their tentes at the mouth of the Lorde: and they iurneyed also at the commandement of the Lorde. And yf it happened that the cloude was upon the habitacion from eschent unto morynge and was taken upp in þ morynge / then they iurneyed. Whether it was by daye or by nyght that þ cloude was taken upp / they iurneyed. But when þ cloude taryed two dayes or a moneth or a longe season upon the habitacion / as longe as it taried theron / the chldern of Israel kept their tentes and iurneyed not. And as soone as the cloude was taken upp / they iurneyed. At the mouth of the Lorde they rested / and at the commandement of the Lorde they iurneyed. And thus they kept the waye of the Lorde / at the commandement of the Lorde by the hande of Moses.

¶ The. x. Chapter.

Huld the Lorde spake unto Moses saying: Maketh two trumpettes of hardesyluer / that thou mayst use them to call the congregacion together / and when

x. Chapter.

¶ xxi.

the hoste shall iurney / when they blowe with them / all the multitude shall resort to the / unto the dore of the tabernacle of witnessse. If but one trumpet blowe only / then the princes which are heedes over the thousandes of Israell shall come onto the. And when yetromps / þe first tyme / the hostes that lye on the east partes shall goo forwarde. And when ye trõp / þe seconde tyme / then the hostes that lye on þ south syde shall take their iurney: for they shall trõp when they take their iurneyes. And in gatherynge the congregacion together / ye shall blowe and nortrõp. And the sonnes of Aaron the preastes shall blowe the trumpettes and shall haue them and it shalbe a lare unto you for ever & amonge youre chil dren after you.

And when ye shall goo to warre in your reionale agenst your enemis that vere you / ye shall trõp with the trumpettes and ye shalbe remembred before the Lorde your God and sauied from your enemis. Also when ye be mery in your fest dayes and in the first dayes of your monethes / ye shall blowe the trumpettes over your burnt sacrifices and peaseofferynges / that it maye be a remembraunce of you before your God. I am the lorde your God.

¶ And it came to passe the xx. daye of the seconde moneth in þ seconde yere / that the cloude was take upp from of the habitacion of

¶ Hecce oure
belles wes
refett.

x. Chapter.

witnesse. And the childern of Israel toke thei
r iurney out of the deserte of Sinai/ and the
cloude rested in þ wildernesse of Paræ. And þ
first toke their iurney at the mouth of the Lor
de/ by the honde of Moses: then the standers
te of þ hoste of Juda remoued first with thei
r armes/ whose capayne was Nahesson þ
sonne of Aminadab. And ouer the hoste of þ
trybe of the childern of Isachar/ was Natha
neel the sonne of zuar. And ouer the hoste of þ
trybe of the childern of Sabulon/ was Elab
the sonne of Helon. And the habitacion was
taken downe: and the sonnes of Gerson and
Merari went forth bearynge the habitacion

Then the standert of the hoste of Ruben
went forth with their armes/ whose captay
ne was Elizur the sonne of Sedeur. And
ouer the hoste of the trybe of þ childern of Si
mon/ was Schemuel the sonne of Oeguel.
Then the Sahathites went forwarde and ba
re the holy thynges/ and the other dyd set vp
the habitacion agenst they came.

Then the standert of the hoste of the chil
dern of Ephraim went forth with their armi
es/ whose capayne was Elisama the sonne
of Ammid. And ouer the hoste of the trybe of
the sonnes of Manasse/ was Samaleel the
sonne of Peda zur. And ouer the hoste of the
trybe of the sonnes of Ben Jamyn/ was Ibi

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dan the sonne of Gedeoni.

So. xxii.

And hym most of all the hoste came the stan
dert of the hoste of the childern of Dan with
their armes: whose capayne was Abiezar
the sonne of Ammi Sadai. And ouer the ho
ste of the trybe of the childern of Aser/ was
Pagiuel the sonne of Odran. And ouer the
hoste of the trybe of the childern of Naphtali
was Abira the sonne of Enan/ of this mas
ter were the iurneyes of the childern of Isra
el/ with their armes when they remoued.

And Moses sayde unto Hobab the sons
ne of Raguel the Midianite/ Moses father
lare: we goo onto the place of which the Lor
de layde I will geue it you. Goo with us ad
we will do the good/ for the Lorde hath pro
mised good unto Isracl. And he sayde unto
him: I will nor: but will goo to myne awne
londe and to my kynred. And Moses sayde
oh nay/ leauie us not/ for thou knowest where
is besy for us to pitche in the wildernesse: and
thou shalt be oure eyes. And yf thou goo with
us/ loke what goodnesse the Lorde sheweth
apon us/ the same we will shewe apon the

And they departed from the mount
of the Lorde, iii. dayes iurney/ and the ar
ke of the testament of the Lorde went before

xi. Chapter.

them in the ij. dayes iurney to serche out a re
styng place for them. And the cloude of the
Lorde was over them by daye / when they
wen out of therentes.

And whenthe arcke went forth/ Moses
sayde Ryse vp Lorde and lat thine enemis
be scarred/and lethem that hatethe flee be
fore the. And when the arcke rested/ he sayde
returne Lorde/unto the many thousandes of
Ysrael.

The xi. Chapter.

Hvid the people waxed vnpacient/
vndit displeased the cares of the
Lorde. And when the Lorde hers
deit he was wroth/and the fyre of the Lorde
burnt among them and consumed the vter
most of the hoste. And the people cried unto
Moses/ a he made intercession unto the Lor
de and the fyre quenched. And they called y
name of the place Tabera because the fyre of
the Lorde burnt among them.

And the rascall people that was amonge
them fell a lustyng/ And the childern of Is
rael also went to and wepte and sayde: who
shall gene us flesh to eate: we remembrie the
fysh which we shulde eate in Egypce for non
ghe/and of the Cucumbers and melounes le
fes/onyouns and garleke. But now oure sou
les ar dried & waye/for oure eyes lote on nos
thynge els/sane upon Manna.

The Manna was as it had bene coran

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So. xxviii.

der seed/and to see tolyke Bedeffion. And þ
people went aboune and gathered it/ & grou
de it in millis or bett it in morters and boke it
in pannes and made cakes of it. And the taste
of it was like unto the taste of an oylecake And
when the deue fel aboune y hoste in the nys
ghte/he Manna fel therewith.

And when Moses herde the people wepe
in their householde every man in the dore of
histent/then the wrath of the Lorde waxed
whore exceedingly:and it grened Moses also.
And Moses sayde vnto the Lorde: wherfore
dealest thou so cruelly with thi seruante &
wherfore deo I no synde fauoure in thi sy
ghte/seyngethat thou puttest the weyghte of
this people upon me: hane I conceyued all
this people/or hane I begot them/that thou
shuldest say vnto me/carye them in thi bosom
me(as a nurse beareth the suckynge childe)
vnto the londe which thou swarest vnto their
fathers & where shulde I haue flesh to gene
vnto all this people: for they wepe vnto me
sayenge: gene us flesh:hat we maye eate. I
am not able to bere all this people alone/for
it is to hevy for me. Wherfore yf thou deale
thus with me/kyll me/ I prayethe/yf I haue
founde fauoure in thi syghte and let me not se
my wretchednesse.

And the Lorde sayde vnto Moses: gather
vnto me, ixx. of the elders of Ysrael/ which
thou knowest that they are the elders of þ pe

xi. Chapter.

ple and officers over them/ and bryngē them
unto the tabernacle of witnessē/ and let them
standē there with the. And I wyl̄ come dou-
ne and talke with the there/ and take of þ̄ spiri-
te which is upon the and put upon them/ &
they shall bere with the in the burthen of the
people/ and so shalt thou not bear alone.

And saye unto þ̄ people: halowe youre sel-
ves agenſt to morow/ that ye maye eate flesh
for ye have rehyned in the careſ of the Lorde
sayng: who ſhall geue vs fleſh to eate/ for we
were hapie when we were in Egyp̄e: therfo-
re the Lorde will geue you fleſh/ and ye ſhall
eate: Ye ſhall not eate one daye only either. ii.
or. v. dayes/ either. x. or. xx. dares: but even a
moneth longe/ & vntill it come out at the nos-
ſtrels of you/ that ye be ready to perbrake: be-
cauſe that ye haue caſt þ̄ Lorde a ſyde which
is amouge you/ and haue wept before him
sayng: why came we out of Egyp̄e.

And Moses ſayde: ſix hundred thouſan-
de foemen are there of the people/ amonge
which I am. And thou haſt ſayde: I wil geue
them fleſh and they ſhall eare a moneth: &
þ̄e Shall the ſyde & the oxen be ſlayne for
them to ſi. de them/ either ſhall all the fleſh of
the ſee be gathered together to ſerue them:
And the Lorde ſayde unto Moses: iſ the lorde
des haſte waxed ſhorte: Then ſhalt ſerue

xi. Chapter.

So. xxliiij.

ther my worde ſhall come to paſſe vnto the or
not.

And moses went out and tolde the people
the ſayenge of the Lorde / and gathered the
lx. elders of the people/ and ſet them rounde
aboute the tabernacle. And the Lorde caſ-
me downe in a cloude and ſpake vnto him/ &
 tolke of the ſpirite that was upon him/ & put
it upon the. lx. elders. And as the ſpiriteres-
ſied upon them/ they prophecieſ and did nou-
ght elſe. But there remayned. ii. of þ̄ me in the
hoste: the one called Eldad/ & the ether Me-
dad. And the ſpiriteres ſted upon them for they
were of them that were written/ but they were
not out vnto the tabernacle: and they prophe-
cieſ in the hoste.

And there ran a younge man & tolde Mo-
ses and ſayde: Eldad & Medad do prophe-
cie in the hoste. And Joshua the ſonne of Nun
the ſeruaunte of Moses which he had choſen
out/ anſwered and ſayde: master Moses/ for-
bid them. And Moses ſayde vnto him: enuy
est thou for my ſake / wolde God that all the
Lordes people conde prophecie/ and that the
Lorde wolde put his ſpirite upon them. And
then both Moses and the elders of Israel/
gathern in to the hoste.

And there went forth a wynde ſi. þ̄ lorde
de and brought quayles from the ſee and let
The pepe
wold that me
ne of the lodes
des people
couſt prophe-
cie a that nos
ne had his
ſpirite.

xx. Chapter.

them falle abouthe hoste/euen a dayes intey rounide abouthe on every syde of the hoste/ and. &c cubetes hye upon the erth. And the pe ople stode vpp all that nyghe and on the mos rose/ ad gathered quayles. And he that gas thered the leſt/gathered. x. homers full. And they fylded them rounide abouthe the hoste

And whyle the flesh was yet betwene the interh/yerit was chewed vpp/the wrath of the Lorde waxed whote upon the people/ and the Lorde sterte of the people an exeadyng myghtieslaughter. And they cauled the name of the place/the graues of lust: because they burid the people that lustid there.

And the people toke their iurney from the graues of lust unto hazeroth/and bode at has eroth.

The xx. Chapter.

And Mir Jam and Aaron spake agēst Moses/ because of his wife of inde which he had taken: for he had taken to wyfe one of India. And they sayd: doth þ Lorde speake dly thorow Moses? doth he not speake also by us? And the Lorde herde it. But Moses was a very meke man abone all the men of the erthe. And þ Lorde spake attoneceto Moses unto Aaron & Mir Jam: come out ye. viij. vnto the tabernacle of witnessesse: and they came out all thre.

And the Lorde came doun in the piler of the cloude and stode in the dore of the taber-

xx. Chapter.

Folio. xxv.

nacle and caled Aaron ad Mir Jam. And they went out both of them. And he sayde heare my wordes. If there be a propheet of the Lordes amouge you / I will shewe my selfe vnto him in a vision and will speake vns to him in a dreame: But my seruaunte Mo ses is not so/which is faythfull in all myne houſſe. Unto him I speake mouth to mouth and he seeth the syghe and the facyon of the Lorde/ ac northerow rydels. Wherfor the were ye not afraide to speake agēst my seruaunte Moses?

And the Lorde was angrye with them and went his waye/and the cloude departed from of the tabernacle. And beholde / Mir Jam was become leprous/as it were snowe. And when Aaron looked apon Mir Jam and sawe that shewas leprous/he sayde vns to Moses: Oh I beseeche the my lorde/pit not the synne upon vs which we haue folisly commyted and synned. Oh/let her ne be as one that came dede oute of his mothers wombe: for halfe hys fleshe is eaten awaie.

And Moses cryed vnto the Lorde sayen ge: Oh god/heale her. And the Lorde sayed vnto Moses: Yf hir father had spiste in hys face/ sholde she not be ashamed. viij. dayes/ let her be shut out of the hoste. viij. dayes/ after that let her be receyued in a gayne. And Mir Jam was shett out of the hoste. viij. dayes: ad the people remoued not/till she was

¶

xiii. Chapter.

broughte in a gayne. And afterwarde they remoued from Bazeroth/and pitched in y' wilernes of Pharan.

The.xiii. Chapter.

And the Lorde spake unto Moses sayenge: Send emen our to serche the lande of Canaan/which I geue unto the childern of Israel: of every trybe of their fathers a man and let them all be seche as are iudars amoung them. And Moses at the commaundement of the Lorde sent forth out of the wildernes of Pharan: soche men as were all heedes amoung the childern of Israel/whose names are these.

In the trybe of Ruben/Sammua y' sonne of Jetur: In the trybe of Symeon/Saphar the sonne of Hou. In the trybe of Iuda Caleph the sonne of Jephunc. In the trybe of Isachar/Geal the sonne of Ioseph. In the trybe of Ephraim/Hosea the sonne of Nun. In the trybe of Ben Jamin/Paltith the sonne of Raphin. In the trybe of Sabulon/Gadieel the sonne of Sodi. In the trybe of Joseph: In the trybe of Manasse/Haddi the sonne of Suli. In the trybe of Dan/Amiel the sonne of Gemali. In the trybe of Aser/Sethur the sonne of Micheel. In the trybe of Neaphali/Vahabi the sonne of Naphsi. In the trybe of Gad/Guel the sonne of Machi. These are the names of the men whiche Moses sent to

xiii. Chapter.

fo. xxvi.

spic out the lande. And Moses casted the name of Hosea the sonne of Nun/Josua.

And Moses sent them forth to spic out the lande of Canaan/and sayed unto them: geue you southwarde and goo oppin to the bye contrie/and see the lande what maner thyngē it is ad the people that dwelleth there in: whether they be stronge or weake/ether fewe or many/and what the lande is that they dwell in: whether it be good or bad/and what maner of cities they dwelle in: whether they dwelle in tentes or walled townes/ ad what maner of lande it is: whether it be fat or leane/ & whether there betreces therein or not. And be of a good corage/and bryngē of the frutes of the lande. And it was aboute the tymē that grapes are first ryce.

And they went vp and serched out the lande from the wildernes of Sin unto Rehob as men goote Hemath/ and they ascended unto the south and came unto Hebron/where Ahiman was and Sesai and Thalmant the sonnes of Enacke. Hebron was bylt. vii. yere before Joan in Egypre. And they came unto the ryuer of Escol and they cutt dounne there a braunch with one clouster of grapes & bare it apō a stasse betwene two ayne/ & also of the pomgranates & of the sygges of the place. The ryuer was callē Escol/because of the clouster of grapes whiche the childern of Israel cutt dounne there.

E. 13.

xiiii. Chapter.

And they turned backe agayne from see
chinge the londe/ at xl. dayes ende. And they
went and came to Moses and Aaron & vns
to all the multitude of the childef of Israel/
vnto the wildernes of Pharan: even vnto
Cades / and broughte them wodde and also
vnto all the congregacion/ and shewde them
the frute of the lande. And they tolde him sa
yng: we came vnto the londe wether thou
sendedst vs/ & surely it is a lode that floweth
with myle & honye & here is of the frute of it
Neuerthelesse the people be stronge y dwel
in the londe/ and the cities are walled and ex
ceedinge greate/ and morconer/ we sawe the
childef of Enack there. The amaleckes dwel
in the south cuntry/ and the Hethites/ Jebu
sites and the Amorites dwel in the mountay
nes/ and the Cananites dwel by the see &
alonge by the coste of Jordayne.

And Caleb styllde the murmur of the
people agenst Moses sayng: let vs goo vp
and conquer it / for we be able to overcome
it. But the men that went upp with him/ say
de: We be not able to goo upp agenst the peo
ple / for they are stronger then we: And they
broughte upp an euill reporte of the londe
which they had serched/ vnto the childef of
Israel sayng. The londe which we haue
gone thoroowe to serche it out/ is a londe that
eateth upp the inhabeters thereof/ and the
people that we sawe in it are men of stature.

xviii. Chapter.

So. xviii.

And there we sawe also geantes/ the childef
of Enack which are of the geantes. And we
semed in oure shght as it were greshoppers
and so we dyd in heir sight.

¶ The xviii. Chapter.

And all the multitude cryed out/ &
the people weptē thoroow out that
myght/ & al the childef of Israel
climurmured agenst Moses & Aaron. And
the hole congregacion sayed vnto them: wel
degod that we had dyd in the londe of Egyp
te/ wether we wolde that we had dyd in thy s
wildernes. Wherfore hath the Lorde brou
ghte vs vnto this londes fast apon the swer
de/ that both oure wynes/ & also oure childef
shulde be a prayere/ is it not better that we re
turne vnto Egypie agayne? And they sayde
oneto another: let vs make a captayne and re
turne vnto Egypie agayne.

And Moses & Aaron sett on their faces
before all the congregacion of the multitude
of the childef of Israel. And Joshua the son
ne of Nun/ and Caleb the sonne of Jephun
ne which were of them that serched the londe
rent their clothes and spake vnto all the com
panye of the childef of Israel sayng: The
londe which we walked thoroowe to serche it/ is
a verē good londe. If the Lorde haue lust
to vs/ he will bringe vs in to this londe & ge
ne it vs/ which is a lond y floweth with myl
le & hony. But in any wise rebell not agenst

xiiiij. Chapter.

the Lorde / Moreouer feare ye not the people
of the londe / for they are but bred for vs. The
ir shylde is deparred from them / & the Lorde
is with vs: feare them not therfore.

And al the whole multitude bade stone
them with stones. But the glorie of the Lorde
appered in the tabernacle of witnessesse / vnto
all the chldern of Israel. And the Lorde
sayed vnto Moses: Howe longe st al thy people
rayle upon me / and how longe will it
be / yet they beleue me / for all my signes whi-
che I haue shewed amoung them? I will
syntem them with the pestilence & destroy the-
and will make of the a greater nacion and a
mightyier then they.

The Dowe And Moses sayed vnto the Lorde: then
wolde not so the Egyprians shall haire it / for thou know-
hane prayed ghest his people with thy mighte from as
if they had be monger them. And it wilbe tolderto the inhas-
ne aboue so bisters of this lande also / for they haue herde
likewise / that thou the Lorde art amoung this
people / & thou art sen face to face / & thy
clonde stondeth over them / & that thou goest
before them by daytyme in a piler of a clou-
de / & in a piler of fyre by nyght. If thou slay
it kill all this people as they were but one man
then the nacion which haue herde the fame
of the / will speake sayenge: because y Lorde
was not able to bringe in this people in to
londe which he swore vnto them / therfore he
slew them in the wildernesse.

xvij. Chapter

Folio. xxvij.

So now lat the power of my Lorde be gre-
ate / acordynge as thou hast spoken sayenge:
the Lorde is longe yet he be angrye / & full
of mercy / and suffereth synne and trespass
and leaueth no man innocent / and visiteth
the vnyghousnesse of the fathers vpon
y chldern / vnde vpo y childe & fourth genera-
cion. be mercyfull I beseeche y therfore / vnto
y synne of his people accordinge vnto thi gre-
ate mercy / & accordinge as thou hast forgiuen
this people from Egypre euuen vnto thi pls-
ce.

And the Lorde sayed: I haue forgeten it/
acordynge to thy request. But as trulie as
Ilyne / all the erth shalbe fylled with my glo-
rye. For of all those in me whiche haue sene my
glorie & my miracles whiche I dyd in Egyp-
te & in y wildernesse / yet haue tempted me
now this. x. tyme & haue not herkened vnto
my voyce / there shal not one sethe lond whi-
che I swore vnto their fathers / neither shal
any of the that rayled apō me / se it. But my
servaunte Caleb, because there is another mis-
ser sprite with hi / & because he hath folowed
me vnto the vntmost: him I will bringe into
the lond whiche he hath walked in / & his seed
shal conquer it / & also the Amalechites &
Cananites whiche dwelle in the lowe contrees
Temo: o we turne you and gete you in to the
wildernesse: cuen the waye towards the red-
see.

xxiiii. Chapter.

And the Lorde spake unto Moses and A-
ron sayenge: how longe shall this euill mul-
tiude murmur agenſt me? I haue herde þ
murmurynges of þy chilđern of Iſrael to hy-
þe they murmur agenſt me. Tell them þ
þe Lorde sayeth. As truly as Ilyne / I wil
do unto you euēn as ye haue ſpoken in myne
cares. Youre carкаſſes ſhall ly in thiſ wil-
derneſſe / nether ſhall any of thiſe numbers
which were numbered from. xx. yere þ abone
þyoun which haue murmurred agenſt me co-
me into thiſe londe ouer which I liſted myne
hande / make you dwelle therein / ſaue Caleb
the ſonne of Jephune / and Jofua the ſonne
of Nun.

And youre chilđern whiche ye ſayed ſhuld
be a praye / þe I wiſſ bringe in / þe they ſhall
knowe thiſe londe which ye haue refuſed / and
youre carкаſſes ſhall ly in thiſ wildeſſe
And youre chilđern ſhall wādrie in thiſ wil-
derneſſe. xl. yeres / ſuffre for youre whores
dome vntill your carкаſſes be wasted in thiſ
wildeſſe / after thiſe numbers of the dayes in
which ye ſerched out þy londe. xl. dayes / þe eu-
ry day ea yere / ſo that they ſhall haue your in-
righteouſnes. xl. yere / þe ye ſhall ſe the myn-
geaunce / þe Lorde haue ſayed þe I wiſſ do
it unto thiſe euill congregacionys / are ga-
thered together agenſt me: euēn in thiſe wil-
derneſſe ye ſhalbe conſumēd / and here ye
halſ dye.

xxv. Chapter.

fo. xxi.

And the men which Moses ſent to ſerche
the londe / and which (when they came agay-
ne) made all the people to murmur agenſt it
in that they broughte vpp a ſlaundre upon þ
londe: dyed for their bryngeng / vppiſt euill
ſlaundre upon it / and were plaged before the
Lorde. But Jofua the ſonne of Nun and Ca-
leb the ſonne of Jephune which were of þy me-
thate went to ſerche thiſe londe / lyued ſtill. And
Moses tolde thiſe ſayenges unto thiſe chil-
đern of Iſrael / and the people toke great ſo-
rowe.

And they roſe vpp yerlee in the morwyng / Blinde rea-
gat them vpp in to the ſteppes of thiſe mountay-
nes ſayenge: lo we be here / ad wiſſ goo vpp vñ
to the place of which the Lorde ſayed / for we
haue ſynned. And Moses ſayed: wherefore
wiſſ goo on thiſ maner beyonde the wā-
de of the Lorde: it wiſſ not come well to pasſe
goo not vpp for the Lorde is not amoungē you
þat ye be not ſlayne before your enemys.
þe Amalekites and the Cananites are
þere before you / þe wiſſ fall upon the ſwo-
de: þe becauſe ye are turned a waye from þe Lorde
de / and therefore the Lorde wiſſ not be with
you.

But they were blynded to goo vpp in to þ
byſtoppe: viuer the lathe / þe arke of the te-
ſtament of the Lorde and Moses departed
not out of thiſe hoste. Then the Amalekites ad
the Cananites which dwelt in thiſ hill / came

xx. Chapter.

doun and smote them and hewed the: even
vnto boina.

C The. xv. Chapter.

And the Lorde spake vnto Moses sayē
ge: speake vnto the childein of Israēl a
laxe vnto them: when ye be come in to y
londe of yore habitation whiche I geue vnto
you/ and will offre an offerynge apon the sy
re vnto the Lorde/ whether it be a burntoffes
rynge or a speciall vowe or freewill offerynge
or yf it be in yore principall sesies to make a
sweete sauour vnto the Lorde/ of the oxen or
of the flocke.

Then/ let him that offereth his offerynge
vnto the Lorde/ bryng also a meatofferynge
of a tenth deale of floure myngled with the
fourth parte of an hin of oyle/ and the fourth
parte of an hin of wyne for a drynkofferynge
and offer with y burntofferynge or any other
offerynge when it is a lambe. And vnto a rā
thou shalt offer a meatofferynge of. iiij. tenth
deales of floure/ myngled with y thyrdde par
te of an hin of oyle/ and to a drynkofferynge
thou shal offer the thyrdde parte of an hin of
wyne/ to be a sweete sauour vnto the Lorde.

When thou offerist an oxen/ a burntoffes
rynge or in any speciall vowe or peaseofferin
ge vnto the Lorde/ then thou shalt bryng vnto
an ox/ a meatofferynge of. iij. tenth deales

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xx. Chapter.

offfloure myngled with halfe an hin of oyle.
And thou shalt bryng for a drynkofferynge
halfe an hin of wyne/ that is an offerynge of
a sweete sauour vnto the Lorde. This is the
maner that shalbe done vnto one ox/ one ram
a lambe or a kyd. And acordyng to the num
bre of soche offerynges/ thou shalt increase y
meatofferynges and the drynkofferynges

All that are of yore selues shall do these
thinges after this maner/ when he offereth
an offerynge of sweete sauour vnto the Lorde
And yf there be a straunger with you or be
amonge you in yore generacions/ and will
offer an offerynge of a sweete sauour vnto y
Lorde: even as ye do/ so he shall doo. One or
dynaunce shall serue both for you of the con
gregacion/ and also for the straunger. And it
shalbe an ordynance for ever amonge yore
childein after you/ that the straunger and ye
shalbe lyke before the Lorde. One lawe and
one maner shall serue/ both for you and for y
stranger that dwelleth with you.

And the Lorde spake vnto Moses sayē
ge: speake vnto the childein of Israēl ad saye
vnto them: When ye be come into the londe
whether I will bryng you/ then whē ye will
eate of the bred of the londe/ ye shall gene an
hene offerynge vnto the Lorde. Ye shall gene
a cake of the first of yore doore vnto an hene
offerynge: as ye dorthe hene offerynge of the
barne/ even so ye shall heue it.

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Of the first of youre doore ye must geue vnto
the Lorde an heue offerynge/ thorow out you
re generacions.

Ifye ouerse youre selues and obserue not
all these commaundmentes which the Lorde
hath spoken vnto Moses/ & al that the Lorde
hath commaunded you by y hāde of Mo
ses/ from the first daye forwarde that the Lorde
decommaunded amoung your generacion; when
ougbte is commyted ignorantly bes
re the eyes of the congregacion/ then all the
multitude shal offer a culfe for a burnefoff
ryng to be a swete sauoure vnto the Lorde/ &
the meatofferynge and the dynkefferynge
thereto / accordyng to the maner: and an he
goode for a synofferynge. And he prest shall
make an atonement for all the multitude of y
chilidren of Israēl/ & it shalbe forgiuen
for it was ignorance. And they shall bryng
getheir gifis vnto the offerynge of the Lorde/
and their synofferynge before the Lorde
for their ignorance. And it shalbe forgiuen
vnto all the multitude of the chilidren of Israēl/
& vnto the straunger that dwelth amoung
you: for the ignorance perteyneth vnto all
the people.

If any one soule synnet horow ignorance
e he shal bryng a she goore of a yere olde
for a synofferynge. And the prest shall ma
ke an atonement for the soule that synned ign
orantly with the synofferynge before the

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xxxi.

Lorde and reconysle him/ and it shalbe forgi
uen him. And boþthou that art borne one of
the chilidren of Israēl and the straunger that
dwelth amoung you shall haue boþh ones a
we/ yf ye synnet horow ignorance.

And the soule that doþ ought presumpt
uously/ whether he be an Israēlite or a stra
nger/ the same hath despysed the Lorde. And
that soule shalbe destroyed from amonge his
people/ because he hath despised the worde of
the Lorde a hāde broke his commandmentes/ y
soul therfore shall perissh aþ his synnes shal
be upon him.

And whyle the chilidren of Israēl were in
the wildernes/ they founde a man gatheryn
g stickes vppon the Sabath daye. And they
y founde him gatherynge stickes/ broughte
him vnto Moses and Aaron and vnto all y
congregation: ad they put him in warden/ for
it was not declared what shulde be done vns
to him. And the Lorde sayed vnto Moses: y
mā shalþ dye. let all the multitude ston him
with stones without the hoste. And all y mul
titude broughte him without the hoste and ston
ned him with stones/ and he dyed as the Lorde
decommaunded Moses.

And the Lorde spake vnto Moses sayen
g: speake vnto the chilidren of Israēl and byd
them/ that they make them gardes apon the
quarters of their garmētes thorow out thes
generacions/ ad let them make the gardes

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Gods signes of ribandes of Iacyncte And the gardes shall
nes were to be vnto you to lokenponit/that ye remembre
put men in al the commaundmentes of the Lorde and
remembrauns doo them: that ye seke not a waye after your
ee of his woe awne hertes and after your awne eyes / for
de/ that they to god a whoozinge after them: burchat ye re
shuld not see membre and doo all my commaundmentes
ke a waye to and be holy vnto your e God/for I am y Lor
please God de your God / which broughte you out of y
after their as londe of Egypte / to be your God. I am the
rone imagis Lorde God.

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Hnd Corah the sonne of Jezebar the sonne of Levi: &
Dathan & Abiram the sonne of Eli
ab/and On the sonne of Peleth/the sonne of
Ruben: stode upp before Moses/with other
of the chldern of Isreal. ii. hundred and syt
tie/heedes of the congregacion/and counci
lers/and men of fame/and they gathered the
selues together agenst Moses and Aaron &
sayed vnto them: ye hane done ynoch. For
all the multitude are holy every one of them/
and the Lorde is among them. Why therfo
re heue ye your selues upp abouethe congre
gacion of the Lorde.

When Moses herde it / he fel upon his
face and spake vnto Corah and vnto all his
companye sayenge: tomorrow the Lorde will
shewe who is his and who is holy / and will
take them vnto him / and whom so euer he

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So. xxxiiii.
hath chosen / he will cause to come to him.
This doo: take fyrepannes / thon Corah and
athic compayne / and do fyre therein ad put
ces thereto before the Lorde to morow: And
then whom so ever the Lorde doeth chose / the
same is holy. Ye makeynough to doo ye chil
dren of Levi.

And Moses sayed vnto Corah: heare ye
chldern of Levi/ Semesh is but a small thynge
vnto you/that y God of Isreal hath sepa
rated you frō the multitude of Isreal to bryng
ye vnto him/ to doo the seruyce of the dwells
lyng place of the Lorde/ and to stonde before
the people to minystre vnto them: he hath as
keen the to him and all thi brethren the sonnes
of Levi with the/ and ye seke the office of y prie
st also. For which cause both thou and all
thi compayne are gathered together agenst
the Lorde: for what is Aaron/ that ye shulde
murmure agenst him.

And Moses sent to call Dathan ad Abi
ram the sonnes of Eliab/ and they answered:
we will not come. Semesh is a small thynge
vnto the that thou hast broughte us out of a
londe that flowerth with mylke and honye / to
hylle us in y wildernes. But that thou shul
dest reygne ouer us also / More ouer thou
hast broughte us vnto no londe that flowerth
with mylke and honye / nether hast genen us
possessions of feldes or of vynes. Ether wyl
thou pull out the eyes of these men / we wyl

xxvi. Chapter.

not come.

And Moses wazd very angrye and sa
yed vnto the Lorde: Turne not vnto their offe
rynges. I haue not taken so moch as an asse
from them / neither haue vexed any of them.
Then Moses sayed vnto Corah: Bethou ad
all thy compayne before the Lorde: both the
ou/they and Aaron to morowe. And take eue
ry man his censer and put cens in them / &
come before the Lorde every man with his
censer: two hundred and syttee censers / and
Aaron with his censer. And they toke every
man his censer and put fyre in them / & layed
cens theroon / and stode in the doore of the ta
bernacl of witnessesse / and Moses & Aaron al
so. And Corah gathered all the congregacy
on agenst them vnto the doore of the tabernac
le of witnessesse.

And the glorie of the Lorde appered vns
to all the congregacion. And the Lorde spak
e vnto Moses and Aaron sayenge: separate
yourselues from this congregacion / that I
maye consume them at once. And they felte
apon their faces and sayed: O most myghtie
God of the spirites of all fleshe / one man hath
synned / and wilt thou be wroth with all the
multitude? And the Lorde spake vnto Mo
ses sayenge: speake vnto the congregacion
and saye: Get you awaie from aboue the
dwellynge of Corah / Dathan & Abiram.
And Moses rose upp and went vnto Das

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than & Abiram / & the elders of Israel folowed
him. And he spake vnto the congregacyon
sayenge: departe from the tentes of these ne
ked men and troy the nothinge of them: lest
ye peryshe in all there synnes. And they ga
te them from the dwellynge of Corah / Das
than and Abiram / on euery syde. And Das
than and Abiram came out & stode in ydore
of there tentes with their wyues / their sonnes
and their childern.

And Moses sayed: Hereby ye shall know
me that the Lorde hath sent me to doo all the
se workes / and that I haue not done them of
myng awnemynde: If these men dye the co
mone deeth of all men or yf they be visityd af
ter the visitacion of all men / then the Lorde
hath not sent me. But and yf the Lorde ma
ke a newe thinge / and the erthe open her mon
the and swalow them and all that pertaine
vnto them / so that they goo downe quycke in
to hell: then ye shall understand / that these me
hauie rayled upon the Lorde.

And as soone as he had made an ende of
speakeynge all these wordes / the grounde clo
ne asunder that was vnder them / and yerthe
opened her monthe and swallowed them and
their wyues and all the men that were with
Corah and all their goodes. And they and
all that pertayned vnto them / went downe
alwe vnto hell / and the erthe closed upon
them / and they perysched from amoung the

F

xvi. Chapter.

congregacyon. And aft Israel that wes
re abouther hem fledde at the crye of them.
For they sayed: The erthe myghte happe
lyc swalowe vs also. And there came
oute a fyre from the Lorde and consumed
therwo hundred and sytynge men that offred
cens.

And the Lorde spake vnto Moses sayens
ge: Speake vnto Eleazar the sonne of Aa-
ron the preaste and let him take vppe the
censers oute of the burnyng and scatter the
fyre here and there / for the censers of the
synners are halowed in theyr deethes:
and let them be beten in to thyne plates / and
fastened apyn the altare. For they offred the
before the Lorde / and therfore they are holye
and they shalbe a sygne vnto the chldern of
Israel.

And Eleazar the preast toke the brasen
censers whiche they that were burnt had of-
fered / and bet them and fastened them vpp
pon the altare / to be a remembraunce vnto
the chldern of Israel / that no straunger whi-
ch is not of the seed of Aaron / come nere to
offer cens before the Lorde / that he be not
made like vnto Corah and his compayne: as
the Lorde sayed vnto him by the hande of
Moses.

And on the morewe aft the multitude of
the chldern of Israel murmured agenste
Moses and Aaron sayenge: ye haue kylled

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fo. xxxiiii.

the people of the Lorde. And when the mult-
itude was gathered agenste Moses and
Aaron / they loked towarde the tabernacle of
witnessse. And beholde / the cloude had con-
redit and the glorie of the Lorde appeared.
And Moses and Aaron went before the ta-
bernacle of witnessse. And the Lorde spak-
ke vnto Moses sayenge: Gett you from this
congregacyon / that I may consume them
quyckelye. And they fel apon theyr fas-
ces.

And Moses sayde vnto Aaron: take a cen-
ser and put fyre therein out of the alter / and
poure on cens / and goo quyckly vnto the cō-
gregacion and make an attonement for the.
For there is wrath gone oute from the Lorde / and
there is a plague begone. And Aa-
ron toke as Moses commanidid him / and
ran vnto the congregacion: and beholde / the
plague was begone amoninge the people / and
he put on cens / and made an attonement for
the people. And he stode betwene the deed /
and them that were alyue / and the plague
ceased. And the numbre of them that dy-
ed in the plague / were. xiiii. thousande and se-
uen hundred: belyde them that dyed abou-
te the busynes of Corah. And Aaron went
agayne vnto Moses vnto the dore off
the tabernacle of witnessse / and the plague
ceased.

The xvii. Chapter.

§.4.

xvii. Chapter.

And the Lorde spake unto Moses sa-
yenge: speake unto the childern of Isra-
el and take of them / for euery prynceys
pall houſſea rod / of their princes ouer the
houſſes of their fathers : euen, xij. roddes /
and wryte euery mans name apon his rod.
And wryte Aarons name apon the ſiaſſe of
Leui: for every heedman ouer the houſſes of
their fathers ſh all haue a rod. And put the
in the tabernacle of witteneſſe where I wyl
mete you. And his rod whom I choſe / ſhall
bloome: So I wyl make ceafe from me the
grudgynges of the childern of Israel which
they grudge agenſt you.
And Moses ſpake unto the childern off
Israel / and all the prynceſſe gaue him for eu-
ery prynce ouer their fathers houſſes / a
rod: euen, xij. roddes / and the rod of Aaron
was amongethe rodes. And Moses putte
roddes before the Lorde in the tabernacle of
witteneſſe. And on the morrowe / Moses went
into the tabernacle: and beholde / the rod of
Aaron of the houſſe of Leui was budded &
bare bloomes and almondes. And Moses
broughte out all the ſtaues from before the
Lorde / unto all the childern of Israel / & thei
loked apon them / and toke every man his ſtaffe.

And the Lorde ſayed unto Moses: bryng
Aarons rod agayne before the witteneſſe
to be kepte for a token unto the childern of is-

xviii. Chapter. fo. xxxv.

beſſyon / that their murmuryngeſ maye ce-
aſſe fro me / that they dye not. And Moses
dyd aſ the Lorde commaunded him. And
the childern of Israel ſpake unto Moses ſa-
yenge: beholde / we are deſtroyed and alſ co-
me to nougat: for whosoeuer cometh nyethe-
dweſtynge of the Lord / dyeth. Shalt we ver-
ely conſume awaye?

Chapter. xviii. Chapter.

And the Lorde ſayed unto Aaron &
Thou and thy ſonnes and thy fathers
houſſe with the / ſhall beare the faute of
that whiche is done amyſſe in the holy plaz-
ze. And thou and thy ſonnes with the /
ſhall beare the faute of that whiche is done
amyſſe in your preaſthode. And thy bre-
thren also þ tribe of leui / þ tribe of thy father
take with the / and let them be yoyned unto
the and minſtre unto the. And thou and
thy ſonnes with the ſhall minſtre before the
tabernacle of witteneſſe. And let them wayte
apon the and apon all the tabernacle: only
let them not come nyce the holy vefſels & the
alter / that both they adye alſo dye not. And
let them be by the and wayte on the taber-
nacle of witteneſſe / and on all the ſeruycē of the
tabernacle / and let no ſtranger come nyce
unto you.

Wayte therefore apon the holye place and

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apon the alter/y there fall no moare wrath
apon the chldern of Israel: beholde/ I haue
taken youre brethern the leuites from amon
ge chldern of Israel/to be your es / as gif
tes genen vnto the Lorde to doo the seruice
of the tabernacle of witnessse. And se that
both thou and thy sonnes with the take he
de vnto youre preastes office/in all thinges
that pertayne vnto the alter and within the
vayle. And se that ye serue/for I haue genen
your preastes office vnto you for a gifte to
do seruice: q the straunger that cometh nys/
shall dye.

And the Lorde spake vnto Aaron: behol
de/ I haue genen the kepyng of myne
heneofferynges in all the halowed thyn
ges of the chldern of Israel. And vnto the
I haue genen them vnto anoyntyng ad to
thy sonnes to be a dutye for ever. This shall
be thyne of most holy sacrificyes: All their
giftes/ thorow out all their meatofferynges
synneofferynges and trespassofferynges whi
ch they bringe vnto me: They shalbe most ho
ly vnto the ad vnto thy sonnes. And ye shall
eate it in the most holye place: all that are
males shall eate of it: for it shalbe holyc vnto
the.

And this shalbe thyne: the heneofferyng
ge of their giftes/ thorow out all the wane
offerynges of the chldern of Israel/ for I
haue genen them vnto the and thy sonnes/

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and thy daughters with the/ to be a dutye
for ever: and all that are cleane in thy hous
se/ shall eate of it/ all the fatt of the oyle/ of
the wyne and of the come: their firstfrutes
which they genen vnto the Lorde that haue
I genen vnto the. The firstfrutes of all
that is in their londes whiche they brynge
vnto the Lorde/ shalberthyne: and all that
are cleane in thyne house/ shall eate off it.

All dede thinges in Israel/ shalberthyne.
All that breaker the matrice of all flesh
that men bringe vnto the Lorde/ bothe of
man and beest/ shalberthyne. Neuerthelater
the firstborne of man shalbe redmed/ and
the firstborne of vncleane beestes shalbe re
med. And their redempcions shalbe at a
moneth olde/ valoried at v. sycles offylynes
of the holy sycle. A syele maketh twentye Ge
ras. But the firstborne of oxen/ shepe/ a goo
tes shal not be redmed. For they are holy
and thou shalt sprinkle their bloud vnto the
alter/ and shalt burne their fat to be a sacri
fice of a swete sanguine vnto the Lorde.
And the flesh of them shalbe thyne/ as the
wane brest and all the right sholder is thy
ne. All the holy heneofferynges whiche the
chldern of Israel haue vnto y Lorde/ I ges
ne the q thy sonnes q thy daughters with the
to be a dutye for ever. And it shalbe a salted
couenant for ever/ before the Lorde: vnto
the and to thy seed with the.

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And the Lorde spake vnto Aaron: thou shall haue none enheritaunce in their landes/ nor parte amonthe them. For I am thy par-
te and thy enheritaunce among the childdern
of Israel. And beholde I haue genen the
childdern of Levi/ the tenth in Israel to enhe-
rite/ for the seruice whiche they serue in the
tabernacle of witnessesse/ that the childdren of Is-
rael henceforth come neare vnto the tabernacle
of witnessesse/ and beare synne and dye. And
the leuites shall do the seruice in the taber-
nacle of witnessesse and beare their synne/ and
it shalbe a lawe for euer vnto your childdern
after you: But amongethe childdern of Isra-
el they shalfe haue enheret none enheritaunce. For
haue the childdern of Israel whiche
landes & re-
they haue vnto the Lorde/ I haue genen the
Leuites to enheret. Wherfore I haue
mes & empes
sayed vnto them: Amonge the childdern
off Israel/ ye shall haue enheret none enheritaunce.

And the Lorde spake vnto Moses sayen-
ge: speake vnto the leuites and saye vnto the-
re: when ye take of the childdern of Israel then:
the childder whiche I haue genen you of them to
your enheritaunce/ ye shall take an he-
offryng of that same for the Lorde: enen the
tenth of that the. And it shalbe reckened
vnto you for your enheoffryng/ enen as
though ye gaue come out of the barne or
& full offryng from the wyne p:esse,

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fo. xxvii.

And of this maner ye shall haue an heuoffe-
ryng vnto þ Lorde/ of all your tithes whiche
ye receane of the childdern of Israel/ & ye shall
gene there of the Lordes heuoffryng vnto
Aaron the preast. Of all your giftes/ ye shall
take out the Lordes heuoffryng: enen the
fatt of all their halowed thynges.

And thou shalt saye vnto them: when ye
haue take a way the fatt of it/ it shalbe
counted vnto the leuites/ as þ encrease of cor-
ne and wyne. And ye shall eat it in all places
both ye and your householdes/ for it is your
rewarde for your seruice in the tabernacle
of witnessesse. And ye shall beare no synne by þ
reason of it/ when ye haue taken from it the
fatt of it: neither shall ye enhalowey halowed
thynges of the childdern of Israel/ and so shall
ye not dye.

C The. xix. Chapter.

Ad the Lorde spake vnto Moses and
Aaron sayenge: this is the ordynans-
dei: sayenge: speake vnto þ childdern of Isra-
el and let them take the a redd cowe without
speck wherin is no blemish/ & which never ha-
te yocke ap̄ her. And ye shall gene her vnto
Eleazar the preast/ and he shall bryng her
vnto the hoste and cause her to be slayne
befor him.

And Eleazar þ preast shall take of her blou-
de vpon his synger/ and sprynkle it streghe-

xix. Chapter.

towarde the tabernacle of witnessesse. vii. tymes
And he shall cause the corve to be burnt in
his syghte: both styn/ flesh and bloude/ with
the doigne also. And let the preast take cipresse
wodd/ and Isole and purple cloth/ and cast
it upon the corve as soe burneth. And let the
preast wash his clothes and bathe his flesh
in water/ and then come in to the hoste/ and þ
preast shalbe vncleane vnto the even.

And he that burneth her/ shall wash his
clothes in water/ a bathe his flesh also in wa-
ter/ ad be vncleane vntill even. And one that
is cleane/ shall goo and take upp the ashes of
the corve/ and put them without the hoste in
a cleane place/ where they shall be kepte to
make sprynklyng water for the multitude of
the chyldeyn of Israel: for it is a synofferyng.
And let him that gathereth the ashes of the
corve/ wash his clothes/ and remayne vncle-
ane vntill even. And this shalbe vnto the chyl-
deyn of Israel ad vnto the straunger þ dwel-
leth amonge them/ a maner for ever.

He that towþ herb any deed persone/ shal-
be vncleane. vii. dayes. And he shall purifie
him selfe with the ashes the thyrd daye ad
then he shalbe cleane the seventh daye. And
þf he purifieth himselfe þerþde daye/ þe
the seventh daye/ he shalþ not be cleane. Who
soever toucheth any persone þf dyeth/ is spryn-
klyng/ not him selfe/ defyleth the dwelinge of

þe came
Holy water

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þo. xxvii.

the Lorde: ad therfore þat soule shalbe roted
out of Israel/ because he hath not sprynkled
the sprynklyng water vpon him, he shalbe
vncleane/ and his vnclemesse shalbe remayne
vpon him.

This is the lawe of þe man that dyeth in
in a tent: all that come in to þe tent and all þ
in in the tent/ shalbe vncleane. vii dayes. And
all the vessels that be oþre which haue no lyd
nor coueryng apon them/ are vncleane. And
who soever toucheth one that is slayne with a
swerde in the feldes/ or a deed persone/ or a
bone of a deed man/ or a graue: shall be vns-
cleane. vii. dayes.

And they shal take for an vncleane perso-
ne/ of þe burnt ashes of the synofferyng/ &
put runnyng water thereto in to a vessel.
And a cleane persone shall take Isole and
dyppe it in the water/ and sprynkle it apon þ
tent and apon all the vessels and on the sou-
les that were there/ and apon him that tou-
ched a bone or a slayne persone or a deed bo-
dy or a graue. And the cleane persone shall
sprynkle apon the vncleane the thyrd daye
and the seventh daye. And the seventh daye
he shall purifie him selfe and wash his clo-
thes and bathe him selfe in water/ and shalbe
cleane at even.

If any be vncleane and sprynkle not him
selfe/ the same soule shalbe destroyed frō am-
ge the congregacion: for he hath defyled

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the holy place of the Lorde. And he that sprys
ntch y sprynklyng water / shall wassh his
clothes.

And he that twicheth the sprynklyng wa-
ter / shalbe vncleane vntill euē. And what so-
ever y vncleane persone twicheth / shalbe vnc-
leane. And the soule that twicheth it / shalbe
vncleane vntill the even.

¶ The xx. Chapter.

And the whole multitude of y childern
of Israel / came in to the deserte of Sin-
ai in the first moneth / & the people dwel-
at cades. And there dyed Mir Iam / & was
buried there. More ouer there was no water
for the multitude / wherefore they gathered the
selues together agest Moses and agest Aar-
on. And the people chode with Moses and
spake sayenge: wold God that we had per-
shed when oure brethern pershed before y
Lorde. Why haue ye brought the congrega-
cion of the Lorde vnto this wildernes / that
both we & oure catell shulde dye here? Wher-
fore brought ye us out of Egypce / to bryng
us into this vnglacions place / which is no
place of feed nor offynges nor vynes nor of
pomgranates / neither is there any water to
drynke.

And Moses and Aarón went from the
congregacion vnto the dore of the tabernacle
of witnessse / and fell upon their faces. And y
glorye of the Lorde appered vnto them. And

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the Lorde spake vnto Moses sayenge: take y
staffe / and gather thou and thi brother Aarō
the congregacion together / and saye vnto the
rocke before their eyes / that he gene forth his
water. And thou shal bryng the water out
of the rocke and shal geue the company dryn-
ke / and their beesse also.

And Moses toke the staffe from before y
Lorde / as he commaunded him. And Mo-
ses and Aarón gathered the congregacion
together before the rocke / & he sayed vnto the
heare y rebelyons / must we fay you water
out of this rocke? And Moses lifte vp his ha-
de with his staffe and smote the rocke. ¶ i. tye-
mes / and the water came out abundantly / &
the multitude dranke and their beesse also.

And the Lorde spake vnto Moses & Aar-
on: Because ye belene me not / to sanctifye
me in the eyes of the childern of Israel / ther-
fore ye shall not bryng ethis congregacion in
to the londe whiche I haue genenhem. This
is the water offlyffe / because the childern of
Israel stroke with the Lorde / & he was san-
ctified upon them.

And Moses sent messengers from cades
vnto the kyng of Edome. Thus sayeth thi
brother Israel: Thou knowest al the trauell
y bath happened us / how oure fathers were
doun into Egypce / and how we haue dwelt
in Egypce a longetyme / and how the Egyp-
ians vexed bethus and oure fathers. Then

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we cryed vnto the Lorde and he herde oure
voyses/and sent an angell and hath fett us
out of Egipce. And beholde/we are in Cades
& cite harde by the borders of thi conre let
us goo a good felowshipe thorow thi conre
we wyl not goo thorow the feldes nor thos
row the vnyeyrdes/nether will we drynke
of the water of the fountaynes: but we wyl
goo by the hewe waye and nether turne vnto þ
ryghte hande nerto þ lefte/vntill we be past
thi conre.

And Edom answered him: Sethou come
not by me/lesse I come out agest the with
the swerde And the chldern of Israel sayed
vnto him: we wyl goo by the beeten waye: &
yf either we or oure carell drynke of thi was
ter/we wyl paye for it/we wyl doo nomare
but passe thorow by for only. And he sayed:
ye shall not goo thorow. And Edom came
out agenst him with much people and wath a
myghtie poper. And thus Edom denied to
genc Israel passagethorow his conre. And
Israel turned a waye from him.

And the chldern of Israel remoued ffr
Cades and went vnto mount Hor: with all
the congregacion. And the Lorde spake vnto
Moses and Aaron in mount Hor/harde
vpon the costes of the londe of Edom sayen
ge: let Aaron be put vnto his people/ for he
shall not come into the londe whiche I have

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So. xl.
genen vnto the chldern of Israel: because ye
disobeyed my mouth at the water of straffe
Take Aaron and Eleazer his sonne/ & bryng
ge them vpp in to mount Hor/ and stryppe
Aaron out of his vestimentes and put them
apon Eleazer his sonne/ & let Aaron be put
vnto his people and dye there.

And Moses dyd as the Lorde commann
ded: and they went vpp in to mount Hor in
the syghte of all the multitude. And Moses
toke off Aarons clothes and put them apon
Eleazer his sonne/ and Aaron dyed there in
theroppe of the mount. And Moses & Elea
zer came donne out of the mount. And all þ
house of Israel mourned for Aarō. xx. dayes

Hence come
tousnes fett
monches
myndes and
hath encra

The. xxii. Chapter.

And when kyng Arad the cananite
which dwelt in the south parties/har
yeres myndes
sed the with
had tell that Israel came by the waye
des ad seuen
that the spies had founde out: he came and yeres myndes
foughte with Israel and toke some of them ye as longe
prisoners. Then Israel vowed a vowe vnto as the wise
the Lorde and sayed: If thou wyl genc this liveth she
people into oure handes/we wyl destroye thez mistence in
ir cities. And the Lorde herde þ voyce of Israel/ & deluynered them the Cananites. And some what
they destroyed bothe them and their cities/ and for her olde
called the place Horma.

husbend.

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Then they departed from mount hortomar
and therred sete compasse the londe of Edom.
And the soules of the people faynted by the
waye. And the people spake agenſt God and
agenſt Moses: wherfore hast thou brought
us out of Egyp̄e/ for to dye in the wildernesſe
for here is nether bred nor water/ and oure
soules lotheth this lyghte bred.

Then the Lorde ſent fyue ſerpentes amou-
ḡe the people/ which ſtonger hem: ſo that moch
people dyed in Israel. And the people came
to Moses and ſayed: we haue ſinned/ for we
haue ſpoken agenſt the Lorde and agenſt the
make interceſſion to the Lorde/ that he take a
waye the ſerpentes from us. And Moses ma-
de interceſſion for the people. And the Lorde
ſayed vnto Moses: make the a ſerpent and ha-
ge it vpp for a ſyng/ and lete as many as are
byten loke apon it and they ſhall lyue. And
Moses made a ſerpent of brasse and ſet it vp
for a ſyng. And when the ſerpentes had by-
ten any man/ he went and behelde the ſerpent
of brasse and recovered.

And the chilđern of Israel remoued and
pitched in Oboth. And they departed from
Oboth and laye at Egebarim in the wildernesſe
which is before Moab on the east syde. And
they remoued thence/ and pitched apon
the ryuer of zarađ. And they departed thence
and pitched on the other syde of Aron/ which
ryuer is in the wildernesſe/ and cometh out of

xxi. Chapter.

folio. xli.

the coſtes of the Amorites: for Aron is the
border of Moab / betwene Moab and the
Amorites. Wherfore it is ſpoken in the bo-
ke of the warre of the Lorde: goo with a vi-
olence/ both on the ryuer of Aron and on the
ryuers heid/ whiche ſhoteth downe to dwelle
at Ar/ and leneth vpon the coſtes of Mo-
ab.

And from thence they came to Bear/ whi-
ch is the west wher eft the Lorde ſpake vnto
Moses: gather the people together/ that I
maye gene them water. Then Israel ſang
this ſonge: Arye vpp well/ ſyngethereto:
The well whiche the rulers dygged and the
captaynes of the people with the helpe of the
lauegēter and with their ſlaves.

And from this wildernesſe they went to
Matana/ and from Matana to Nahaliel/ and
from Nahaliel to Bamoth/ and from
Bamoth to the valay that is in the felde of
Moab in the toppe of Pisga which boweth
towarde the wildernesſe.

And Israel ſent meſſengers vnto Sihō/
kyng of the Amorites ſayenge: let vs goo
thorow thy londe/ we will not turne in to thy
feldeſ nor in to thy vnyeardes/ nether dryn-
ke of the water of the welles: but we will goo
alonge by the comon waye/ vntill we be past
thy conre. And Sihō wolde gene Israel no
liſcence to paſſethorow his conre/ but ga-
red all his people together & went out agaſt

G

xxi. Chapter.

Israel in to the wildernes. And he came to
Jabeza and foughte with Israel.

And Israel smote him with the edge of
the swerde and conquered his londe / from
Arnon unto Jabeza: even unto the childef
of Ammon. For the borders of the childef
of Ammon/are stronge. And Israel toke all
these cities q dwelt in all y cities of y Amori
tes: in Esbon and in all the townes that lon
ge there to. For Esbon was the citie of Sis
hon the kynge of the Amorites which Sis
hon had fought before with the kynge of the
Moabites/ād had taken all his londe out of
his hande/euen unto Arnon.

Wherfore it is a prouerbe god to Hesbō
and let the cite of Sihon be byt ād madere
dye for there is a fyre gone out of Hesbō a
flame fro the citie of Sihon ād hath consumed
y r of the Moabites and the men of the hyl
les of Arnon. Wo beto the Moab: o people
of Chemosye are forlorn. His sonnes are
put to flighe & his doughters brought cap
yne unto Sihon kynge of the Amorites.
There lighthe is out from Hesbō unto Si
bon and we made a wildernes even unto
Nophah whiche reacheth unto Mediba.
And thus Israell dwelt in the londe of the
Amorites.

And Moses sent to serche ounte Jaezer / &
they toke the townes belongynge thereto ād
conquered the Amorites that were there.

xxii. Chapter.

folio. xlvi.
And then they turned and went upp to war
de Bason. And Og the kynge of Bason cas
me out agenst them/both he and all his peo
ple/to warre at Edrei. And the Lorde sayed
vnto Moses: feare him not/for I haue deli
vered him in to thy handes with all his peo
ple and his lande. And thou shalt do with
him as thou dydest with Sihon the kynge of
the Amorites which dwelt at Hesbō. And
they smote him and his sonnes and all his
people/untyll there was nothing left him.
And they conquered his lande. And y chil
den of Israel remoued and pitched in the fel
des of Moab/on the other syde of Jordane/
by Jericho.

The xxiii. Chapter.

Hwo Balac the sonne of Siphor sa
wealthat Israell had done to the
Amorites/and the Moabites we
re sore afraide of the people/becanster they we
re many/and abhorred the childef of Isra
el: And Moab sayed vnto the elders of Ma
dian/noro this compayne hath lichte upp all
that are rounde aboute vs/as an oxelykeb
yp the grasse of the felde. And Balac the
sonne of Siphor was kynge of the Moabites
at that tyme.

And he sent messangers unto Balam the
sonne of Beor:/the interpreter whiche dwelt
vpon the ryver of the lande of the childef
G.ij.

xxiiii. Chapter.

of his folke/to call him sayenge: beholde/ the
re is a people come out of Egypce which cos-
nereþ the face of the erthe and lye even har-
de by me. Come nowe a felashippe and cur-
se me this people. For they are to myghtie
for me/ so perauenture. I myghte be able to
smyre them and to dryue them oute of the lon-
de. For I wote that whome thou blesseth shal
be blessed / and whome thou curseth shal be
cursed.

And the elders of Moab went with the
elders of Midian / and the rewarde of the
sothe sayenge in their handes. And they cam
unto Balam and tolde him the wordes of Balac.
And he sayed unto them: tary here al nyghte and I will
bringe you woorde / even as the Lorde shal saye unto
me. And the lordes of Moab abode with
Balam.

And god came unto Balam and sayed:
whatmen are these which are with the? And
Balam sayed unto god: Balac the sonne of
Siphor kyng of Moab hath sent unto me
sayenge: beholde/ there is a people come out
of Egypce and conereth the face of the erthe:
come now therfore and curse me them / that
so perauenture. I maye be able to ouercom
me them in bateil/ and to dryue the out. And
god sayed unto Balam: thou shal not goo
with them/nether curse the people / for they
are blessed.

xxv. Chapter.

And Balam rose vp in the mornynge &
sayed unto the lordes of Balac: gett you vs
to yourre lande/ for the Lorde will not suffre
me to goo with you. And the lordes of Mo-
ab rose upp and went unto Balac and sayed
Balam wolde not come with vs. And Bal-
ac sent agayne a greater compayne of lordes
ad more honorable than they. And they
cameto Balam and tolde him: Thus sayth
Balac the sonne of Siphor: oh/ let not thyng
let the to come unto me / for I will greatly
promote the unto great honoure/ ad will doo
whatsoeuer thou sayest vnto me / come ther-
fore I praye the / curse me this people.

And Balam answered and sayed unto
the seruaunes of Balac: Yf Balac wolde
gene me his bonifull of syluer and golde/
I can goo no further than the worde of the
Lorde my god/to do less or moare. Neuer
theleſſe tarye here al nyghte: th at I maye
wete/what the Lorde will saye unto me once
moare. And God came to Balam by nyghte
and sayed unto him: Yf the men come to
for the / ryse upp and goo with them : but
what I saye vnto the / that onlyethon shal
do.

And Balam rose uppe early and fadelde
his asse and went with the lordes of Moab/
But God was angrye because he went.
And the angell of the Lorde stode in the was-
te agenste hym. And he ryd vpon hym

xxvii. Chapter.

xxv. Chapter.

asse and two seruautes with him. And when the asse sawe the angell of the Lorde stonde in the waye and his swerde drawen in his hande / she turned a syde oute of the waye and went out in to the felde. And Balam smote the asse / to turne her in to the waye.

And the angell of the Lorde went and stode in a path betwene the ryneyardes / where was a walk on the one syde and another on the other. When the asse sawe the angell of the Lorde / she wenshed vnto the walke and thrust Balam's fore vnto the walke / and he smote her agayne. And the angell of y Lorde went forder and stode in a narowe place / where was no waye to turne / either to the ryght hande or to the lyfte. And when the asse sawe the angell of the Lorde / she felldowne vnder Balam: & Balam was wroth & smote the asse with a stasse.

And the Lorde opened the mouthe of the asse / and she sayd vnto Balam: what haue I done vnto the / that thou smytest me this. iii tymes? And Balam sayd vnto the asse: because thou hast mocked me? I woldethat I had a swerde in myne hande / that I myghte now kyll the. And the asse sayd vnto Balam: am not I thyne asse whiche thou hast rydden vppon sence thou wast borne vnto this daye? Was I euer wont to do so vnto

xxv. Chapter. So. xlviij

ther? And he sayd / nay. And the lorde opened the eyes of Balam that he sawe the angell of the Lorde stondinge in the waye / with his swerde drawen in his honde. And he bowed him selfe and felld on his face. And y angell of y Lorde sayd vnto him: Wherfore smytest thou thyne asse this. iii. tymes? behold / I came ou to resythe / for the waye is contrary vnto me: and the asse sawe me and avoyded me thre tymes: or else (had she not turned fro me) I had surely slayne the and sauied her alyne. And Balam sayd vnto the angell of y Lorde: I haue synned: for I wist not that thou stodest in the waye agenst me. Nowtherfore yf it displease thyne eyes / I wille turne agayne. And the angell sayd vnto Balam / goo with the men: but in any wise / what I saye vnto the / that saye. And Balam went with the lordes of Balac.

And when Balac herde that Bala was come he went out agenst him vnto a cytie off Noab that stode in the border of Aran / whiche was the vtmost parte of his c'ntre. And Balac sayd vnto Balam: dyd I not sende for the / to cast the? wherfore camest thou not vnto me? thinkest thou that I am not able to promotethe vnto honoure? And Balam sayd vnto Balac: Loo I am come vnto the. But I can saye nothyng at all

xxiiii. Chapter.

sane what God puttech in my mouthe that
must I speake. And Balam went with
Balac/and they came vnto the cytie of Hus-
zoth. And Balac offered oxen and shepe / &
sent for Balam and for the lordes that were
with hym.

The. xxiiii. Chapter.

And on the mornynge Balac toke
Balam and brought him upp in
to the hye place of Balac/ād thes-
ee he sawe vnto the vtmost parte of the peo-
ple. And Balam sayed vnto Balac : bylde
me here seven alters and prouyde here seven
oxen and seven rammes. And Balac dyd
as Balam sayed. And Balac and Balam
offered on every alter an oxe and a ram.
And Balam sayed vnto Balac: stonde by the
sacrifysce/whyle I goo to wete whether the
Lorde will come ād mete me ; & what soever
he sheweth me/ I will tell the / and he went
forwirth.

And god came vnto Balam/and Balam
sayed vnto him: I haue prepared. viij. alters /
and haue offered apō every alter / an oxe & a
ram. And y Lorde put a sayenge in Balas
month & sayed: goo agayne to Balac & saye
on this wyse. And he went agayne vnto him
and loo/hestode by his sacrifice/both he ād
all the lordes of Moab. And he began
hys parable and sayed: Balac the kinge of

xxiiii. Chapter.

fo. xlvi.

Moab hath sett me fro Mesopotamia out of
the mountaynes of the caste sayenge: come &
curse me Jacob/come and defye me Israel.
How shal I curse whom God curseth not The pope &
and how shal I defye whom the Lorde doth tel hewe,
fyceth not from the toppe of y rockes Is him
and from the hylles I beholde him: loo/ y peo-
ple shall dwel by him selfe and shall not be
releved amōge other nacions. Who can tel
the dust of Jacob & the numbre of the fourth
parte of Israel. I praye God that my soule
maye dye the deeth of the righteous / ād that
my last ende maye be like his.

And Balac sayed vnto Balam/what hast
thou done vnto me? I sett y to curse myne ene
myes: and beholde/ thou blesfest them. And
he answered and sayed: must I not kepe that
and speake it/ which the Lorde hath put in
my mouth: And Balac sayed vnto him: Co-
me I praye the with me vnto another place/
whence thou shalt se them/ and shal se but y
vtmoste parte of them ād shalt not se them aft
and curse me them there.

And he brought him in to a playne felde
where men myght se farre/ enuen to the toppe
of Pisga/and bylde. viij. alters and offered an
oxe and a ram on every alter. And he sayed vns
to Balac: stonde here by thi sacrifice whyle
I goo yonder. And the Lorde mett Balam
and put wordes in his mouth and sayed: goo
agayne vnto Balac ād thus saye. And when

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he came to him: beholde he stode by his sacri-
fice and the lordeis of Moab with him. And
Balac sayed vnto him: what sayeth þ Lordeis

And he toke vp his parable and sayed: ry-
se vpp Balac and heare/ and herken vnto me
thou sonne of Ziphor. The Lordeis not a man/
that he can ly/ neither the sonne of a man that
he can repent: shulde he saye and not doo/ or
shulde he speake and not make it good: behel-
de/ I haue begon to blesse and haue blessed/
and can not goo backe there fro. He beheld
now kydnesse in Jacob nor sawe Idolatrie
in Israel: The Lorde his God is with him/
and the trompe of a kyng amoung them. God
that brought hem out of Egypce / is as the
strength of an vnycomme vnto them/ for there
is no sorcerer in Jacob/ nor sothsaye in Is-
rael. When the tyme cometh/ it wyl be sayed of
Jacob & of Israel/ what God hath wrought
Beholde/ þ people shal ryse vp as a lyonesse
and haue vpp hym selfe as a lion/ & shal not
lye downe agayne/ vntill he haue eaten of the
praye and drenke of the blonde of them that
are slayne.

And Balac sayed vnto Balam: neither en-
rue them nor blesse them. And Balam answere-
red and sayed vnto Balac: tolde not I the say-
ge/ all that the Lorde byddeth me/ þ I must
doe? And Balac sayed vnto Balam: come I
praye the/ I will bryng the yet vnto another
place: so perauenture it shall please God/ that

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thou mayst curse them. And Balac brons
ghte Balam vnto the toppe of Peor/ that bo-
weth toward the wildernesse. And Balam
sayed vnto Balac: make me here. viij. altere/ &
prepare me here. viij. bockes and. viij. rāmes
And Balac dyd as Balam had sayed / and
offered a bock and a ram on euery alter.

C The. xxiiij. Chapter.

When Balam sawe that it pleased þ
Lorde that he shulde blesse Israel/
he went not as he dyd trowse before
to sett sothsaye/ but sett his face toward þ
wildernesse/ and lyfte vpp his eyes and loked
upon Israels he laye with histrybes/ and
the spryte of God came upon him. And he to-
ke vp his parable and sayed: Balā the sonne
of Peor hath sayed/ and the man whose eye
is open hath sayed: he hath sayed which heas-
reth the wordes of God and seeth the visions
of the almighty/ whiche falleth downe & his
eyes are opened.

How goodly are the tentes of Jacob and
thir habitacions Israel/ even as the broude
valyes and as gardens by the ryuers syde/
as the tentes which the Lorde hath pitched &
as ciperstrees upon the water. The water
shall flowe out of his boke and his seede shall
be many waters / and his kyng shalbe
þer Agag / And his kyngdome

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shalbe exalted. God that bronghē him out of Egypē is as the strenght of an vnycorne vnto him/and he shalbe eate the nations that are his enemies and breakē their bones and per-
sethem thorow with his arrowes. He couched him selfe and laye downe as a lion and as a lyonesse/who shalbe sterte him vp: blessed is he that blesseth the/ād cursed is he that cursith the.

And Balac was wroth with balaam and smote his handes together / and sayed vnto him: I sent forthe to curse myne enemyses: & beholde/ thou hast blessed them this thre ty-
mes/and now gen the quyckly vnto thi plaz-
ce. I thoughte that I woldē promote the vnto honoure/but the Lorde hath kepte the bac-
ke from worshipe. And Balaam sayed vnto Balac: tolde I notthi messēgers which thou sentest vnto me sayenge: If balaam woldē ges-
ue me his house ful of siluer ād golde/ I can not passe the mouth of the Lorde/ to doo either good or bad of myne awne mynde. Whathē Lorde sayeth/that must I speake. And now beholde/ I goo vnto my people: come let me shewethe/what his people shalb doo to thi fol-
ke in the later dayes.

And he began his parable ād sayed: Bas-
lam the sonne of Beor hath sayed/and v̄ man
that hath his eye open hath sayed/ & he hath
sayed that heareth the wordes of God & hath
the knowlege of the most hyc and beholdeþ v̄

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Ho. xlviij.

vision of the affinightrie/and when he fasseth downe hath his eyes opened. I se him but not now/ I beholde him but not nye. There shalb come a starre of Jacob and rysea cepter of Israel/which shalb smyte v̄ costes of Mo-
ab and vndermyne all the chldern of Sch. And Edom shalbe his possession/and v̄ pos-
session of Seir shalbe their enemyses/ and Is-
rael shalb doo manfully. And out of Jacob shalb come he that shalb destroye the remenant of the cities.

And he loked on Amaleck and began his parable and sayed: Amaleck is the first of the nations/but his latter ende shalb periysh ut-
terly. And he loked on the Benites/and toke his parable and sayed: stronge is thi dwellyn-
ge place and putthinest apon a rocke/ Steuer the later thou shalb be a burnyng to Rain/ vntill Assur take v̄ prisoner. And he toke his parable & sayed: Alas/who shalb lyue when God doeth this? The shippes shalb come out of the coste of Cittim and v̄bdue Assur and subdue Eber/and he him selfe shalb periysh at the last. And Balaam rose vp and went and dwelt in his place: and Balac also went his waye.

¶ The xxv. Chapter.

And Israel dwelt in Sittim / and the people began to committ whoredome with the daughters of Moab/ which called the people vnto v̄ sacrifice of their gods

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des. And the people ate and worshipped their goddes/and Israel coupled him selfe unto Baal Peor. Then y Lorde was angrie with Israel/and sayed unto Moses: take all y heedes of the people/and hange them vp unto y Lorde agenst the sonne/that the wrath of the Lorde maye turne awaie from Israel. And Moses sayed unto the iudges of Israel: goo and sleethose men that ioyned the selues vnto Baal Peor.

And beholde/one of the childern of Israel came and broughte vnto his birthern/a Madianitish wife euuen in the sighte of Moses & in the sighte of all the multitude of y childern of Israel/as they were wepyng in the dore of the tabernacle of witnessse. And when Phineas the sonne of Eleazer the sonne of Aaron the priest sawe it/he rose vp out of the companye and toke a wepon in his hande/and wote after the man of Israel into the horchouſſe/ & thrust them thorow: both the man of Israel and also the woman euuen thorow the belye of hir. And the plague ceased from the childern of Israel. And there dyed in the plague, xxiii, thonſande.

And the Lorde spake vnto Moses sayenge: Phineas the sonne of Eleazer the sonne of Aaron the priest/hath turned myne anger awaie from the childern of Israel/because he was gelous for my ſake among them/that I had not conuined the childern of Israel in my

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gelousye. Wherfore ſaye: beholde/I geue vnto him my conuenante of peace / and he ſhall haue it and his ſeed after him/euen the conuenante of the preaſtis office for euer/because he was gelous for his Gods ſake and made an atonement for the childern of Israel.

The name of the Israelite which was ſmyten with the Madianitish wife/ was Suri the ſonne of Salu/a lorde of an auncient houſſe amonge the Simeonites. And the name of the Madianitish wife/ was Coſbi the daughter of Sur and heid ouer the people of an auncient houſſe in Madian.

And the Lorde ſpake vnto Moses ſayenge: vvere the Madianites and ſmyte them/for they haue troubled you with their wiles with the whiche they haue begyled you/thorow Peor and thorow their ſister Coſby y daughter of a lorde in Madian/which was ſlayne in y daye of the plague for Peors ſake.

¶ The xxvi. Chapter.

And after the plague/y Lorde ſpake vnto Moses and vnto Eleazer ſayenge: take the number of all the multitude of the childern of Israel from, xx. yere ad aboue thorow ouer their fathers houſſes/all that are able to goo to warre in Israel. And Moses & Eleazer the priest tolde them in the feldes

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of Moab/by Jordane fast by Jericho/from
xx.yere and abone/ as the Lorde commaund-
ed Moses. And the chldern of Israel that
came out of Egypce/were.

Ruben the eldest sonne of Israel. The chil-
dern of Ruben were/ Banoch/ of whome co-
meh the kynred of the Banochites: & of Pa-
lu/cometh the kynred of the Paluites: And
of Hesron/cometh the kynred of the Hesroni-
tes: and of Carmi/cometh the kynred of the
Carmites. These are the kynredes of the Rus-
benites/which were in numbre. xlviij. thousan-
de. viij. hundred an. xx. And the sonnes of Pa-
lu were Eliab. And the sonnes of Eliab wes-
te: Uemuel/ Dathan and Abiram.

This is that Dathan and Abiram coun-
celers in the cōgregacion/which stroue agēst
Moses and Aaron in the compayne of Cor-
ah/when they stroue agenſt the Lorde. And
the erth opened hir mouth ad swallowed the
and Corah also/ when the multitude dyed/
what tymc the fy: e consumed. ii. hundred and
fiftie men/and they became a signe: Notwith-
standyng/ the chldern of Corah dyed not.

And the chldern of Simeon in their kyn-
redes were: Uemuel/ of whom cometh y kyn-
red of the Uemuelites: Jamin/ of whom co-
meh the kynred of the Jamynites: Zachm/ of
whom cometh the kynred of the Zachmites:
Serah/ of whome cometh the kynred of the
Serahites: Saul/ of whom cometh the kyn-

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red of the Saulites. These are the kynredes
of the Simeonites: in numbre. xxij. thousan-
de and. ii. hundred.

And the chldern of Gad in their kynredes
were: Zephon/ of whom cometh the kynred
of the Zephonites: and of Haggi/ cometh
the kynred of the Haggites: and of Suni/
cometh the kynred of the Sunites: and of A-
seni/cometh the kynred of the Asenites: and
of Eri cometh the kynred of the Erites: and
of Arsd cometh the kynred of the Arsdites:
and of Arel cometh the kynred of the Aries-
lites. These are the kynredes of the chld-
ren of Gad/in numbre. xl. thousande and. v.
hundred.

The chldern of Juda: Er and Onā/whi-
ch dyed in the londe of Canaan. But the chil-
dern of Juda in their kynred were: Sela of
whom cometh the kynred of the Selamires:
and of Phares cometh the kynred of y Pha-
resites: and of Serah cometh the kynred of
the Serahites. And the chldern of Phares
were Hesron/ of whom cometh the kynred
of the Hesronites: and of Hamul cometh y
kynred of the Hamulites. These are the kyn-
redes of Juda/ in numbre. lxxvi. thousande
and. v. hundred.

And the chldern of Isachar in their kyn-
redes were: Tola/ of whō cometh y kynred of
the Tolaites: & Phuwa/ of whō cometh y kyn-
red of the Phuwaites: and of Jasub cometh

B

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The kynred of the Iasubites: and of Symron cometh the kynred of the Sunronites. These are y kynredes of Iaschar in nombre. lxiiii thousande and iiiii hundred.

The childern of Sabulon in their kynredes were: Sered / of whom cometh the kynred of the Seredites: and Elon / of whom cometh the kynred of the Elonites: and of Ias heliel / cometh the kynred of the Iehalelites. These are the kynredes of Sabulon: in nombre. lx. thousande xv. hundred.

The childern of Joseph in their kynredes were: Manasse ad Ephraim. The childern of Manasse: Machir / of whom cometh the kynred of the Machirites. And Machir begat Gilcad / of whom cometh the kynred of the Gilcadites. And these are the childern of Gilcad: Bieser / of whom cometh the kynred of the Bieserites: and of Helech / cometh the kynred of the Helechites: and of Asriel / cometh the kynred of the Asrielites: and of Sichem / cometh the kynred of the Sichemites: and of Simeona / cometh the kynred of the Simeonites: and of Bepher / cometh the kynred of the Bepherites. And Zelaphhead the sonne of Bepher had no sonnes but daughters. And y names of y daughters of Zelaphhead were: Mahe la / Noa / Bagla / Milcha ad Thirza. These are the kynredes of Manasse: in nombre. lxiiii thousande and seven hundred.

These are the childern of Ephraim in the

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go. l.

ir kynredes: Suthelah / of whom cometh the kynred of the Suthelahites: and Becher / of whom cometh the kynred of the Becherites: and of Thaha cometh the kynred of the Thashanites. And these are the childern of Suthelah: Eran / of whom cometh the kynred of the Eranites. These are the kynredes of the childern of Ephraim in nombre. xxxiiii thousande xv. hundred. And these are the childern of Joseph in their kynredes.

These are the childern of Ben Jamim in their kynredes: Bela / of whom cometh the kynred of the Belaites: and of Asbel cometh the kynred of the Asbelites: and of Abiram / the kynred of the Abiramites: and of Suphā the kynred of the Suphamites: and of Hus pham the kynred of the Husphamites. And the childern of Bela were Ard and Naamā: for whence come the kynredes of the Ardis: and of the Naamites. These are the childern of Ben Jamim in their kynredes: and in nombre. xlvi. thousande and syxe hundred.

These are the childern of Dan in their kynredes: Subham / of whom cometh the kynred of the Subhamites. These are the kynredes of Dan in their generacions. And all the kynredes of the Subhamites were in nombre. lxviii thousand ad iiiii hundred.

The childern of Aser in their kynredes

go. ii.

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were: **J**emna/of whom cometh the kynred of the **J**emnites: **I**smi/of whom cometh the kinred of the **I**smites: **E** of **B**ria cometh the kinred of the **B**riates. And the childern of **B**ria were **H**aber/of whom cometh **H**ynred of the **H**aberites: and of **M**alchiel came the kynred of the **M**alchielites. And **H**onor of **A**ser was called **S**arah. These are the kinredes of **A**ser in number, liij. thousand and iij. hundred.

The childern of **N**epheali in their kynredes were: **Z**aheziel/of whom came the kynred of the **Z**ahezelites: and **G**uni/of whom came the kynred of the **G**unites: **E** of **J**ezer/came the kynred of the **J**ezerites: and of **S**alem the kynred of the **S**alemites. These are the kinredes of **S**aphra in their generacions in number, xlv. thousand and iij. hundred. These are the numbers of the childern of **I**srael: sixe hundred thousande/ & a thousande viij. hundred and xxx.

And the Lorde spake unto **M**oses sayen geronto thesei the londe shalbe deuyded to inheret/ accordinge to the number of names: to many thou shalbe gene **H**uare enheritaunce & to fewe **H**uare: to every tribe shalbe enheritaunce be gene accordinge to **H**uare therof. Notwithstandinge/ **H**uare shalbe deuyded by lott/ & accordinge to **H**uare names of **H**uare tribes of their fathers/ they shalbe inheret: & accordinge to **H**uare lott thou shalbe deuyde their lond/ beth

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Folio. li.

to the many and to the fewe.

These are the summes of **S**emites in the ir kynredes: of **G**erson/came the kynred of **S**ersonites: and of **C**ahab came the kinred of the **C**ahabites: and of **M**erari came the kinred of the **M**erarites. These are the kynredes of **L**em: the kinred of the **L**ibnites/ the kynred of the **H**ebronites/ the kynred of the **M**abielites/ the kynred of the **M**usites/ the kynred of the **K**arahites.

Rahab begate **A**mrām/ and **A**mrām wife was called **J**ochebed a daughter of **Es**au/ which was borne him in **E**gypte. And she bare unto **A**mrām/ **A**aron/ **M**oses and **M**iriam their syster. And unto **A**aron we rebore/ **U**ladab/ **A**bihu/ **E**leazer and **I**thamar. But **U**ladab and **A**bihu dyed/ as they offered straunge syre before the Lorde. And the number of them was, xxij. thousande/ of all the males from a moneth olde and abone for: they were not numbered amonge **H**uare childern of **I**srael/because there was no enheritaunce geuen them amonge the childern off **I**srael.

These are the numbers of the childern of **I**srael which **M**oses and **E**leazer the preast numbered in the feldes of **M**oab/ east by **Z**edan enye to **J**ericho. And amonge these ther was not a man of the number of the childern of **I**srael which **M**oses and **A**aron tolde in the wildernes of **S**inai. For the Lorde

xxvii. Chapter.
de sayed unto them/that they shulde dye in þ
wildernesſe & that there shulde not be leſte a
man of them: ſane Caleb the ſonne of Jephu
ne & Josua the ſonne of Nun.

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And the daughters of Zelaphhead the ſonne of Heber the ſonne of Gilead/ the ſonne of Machir the ſonne of Ma
nasse/ of the kinredes of Manasse the ſonne
of Joseph (whose names were Mahela/ No
a/ Bagla/ Melcha and Thirza) came & ſto
de before Moses and Eleazar the preaſt ad
before the lorde & all the multitude in the do
re of the tabernacle of witneſſe ſayenge: oure
faſher dyed in the wildernesſe / & was not aſ
monge the companye of them that gathered
them ſelues together agenſt the Lorde in the
congregation of Corah: But dyed in his aw
ne ſynne / and had no ſonnes. Wherefore
ſhulde the name of oure faſhers be taken
awaye from amonſte hys kyndred / becauſe
he had no ſonne? Geue unto vs a
poſſeſſyon amonſte the bretheren of oure faſ
ther.

And Moses broughte their cauſe before
the Lorde. And þ Lorde ſpake unto Moses
ſayenge: The daughters of Zelaphhead ſpeke
righte: thou ſhalt geue them a poſſeſſion to

xviii. Chapter **Folio. lli.**
heret amonſte their faſhers bretheren/ & ſhall
turne the enheritaunce of their faſher unto
them. And ſpeak unto the childeſt of Isra
el ſayenge: If a man dye and haue no ſonne
ye ſhall turne his enheritaunce unto his do
ughter. If he haue no daughter/ ye ſhall ge
ue his enheritaunce unto his brethern. If he
haue no brethern/ ye ſhall geue his enheri
taunce unto his faſhers bretheren. If he haue
no faſhers br: ethern/ ye ſhall geue his enhe
ritaunce unto him that is nexte to him of his
kinred/ & let him poſſeſſ it. And this ſhalbe
unto the childeſt of Israel an ordynaunce/
and a lawe/ as the Lorde hath comandeſ
Moses.

And the Lorde ſayed unto Moses: get þ
ypp into this mount Abram / and beholde
the lende which I haue geuen unto the chil
dren of Israel. And whē thou haſt ſene it/ thou
ſhalt be gathered unto thy people also/ as A
aron thy brother was gathered unto his peo
ple. For ye were diſobedient unto my mouth
in the deſerte of Sin in þ ſtryfe of the congre
gacion/ that ye ſanctified me not in the water
before their eyes. That is the water of ſtryfe
in caedes in the wildernesſe of Sin. And Mo
ſes ſpake unto the Lorde ſayenge: let the Lor
de God of the ſpirites of all'fleſh/ ſet a man
Moses ful
ener the congregation/ which maye go in &
out before them/ and to lede them in and oure
Balame.

xxviii. Chapter.

that the congregacion of the Lorde be not
as a flocke of shepe without a sheparde.

And y Lorde sayed vnto Moses: take Iose
sua the sonne of Iacob in whom there is spiri-

te/and puttynge handes upon him/ and set
Eliyaphod a him before Eleazer the preast and before all
ynglytstonne the congregacion and gane him a charge in
the ephod/ shir syghte. And put of thi prayse upon him
that all the compayne of y childern of Israel
ave the will maye heare. And he shall stonde before Elea-
zer y preast which shall axe conncells for him
is thou myght/ after y maner of the * lighte before y Lorde:
in the flowre And at the mouth of Eleazer shall both he
if David: and all the childern of Israel with him and
This was the all the congregacion/god in and out.
And Moses dyd as the Lorde comman-
de their office/ ded him/ and he toke Iosua and set him befo-
re this ma- re Eleazer the preast and before all the con-
gregacion/ a * put his handes upon him/ and
gave him a charge/ as the Lorde comman-
ded thorow the hande of Moses.

C The xxviii. Chapre

And the Lorde spake vnto Moses says
inge: gane y childern of Israel a chais-
ge and saye vnto them/ that they take
bed to offer vnto me y offryng of my * b:ed
bed for all my- in the sacrifice of srete sanguine/ in his due
ner of tode ge- season. And saye vnto the. This is y effryng
nerally: ge which ye shall offer vnto y Lorde. y. labes

xxviii. Chapter.

fo. liiij.

of a yare olde with out spot daye by daye to
be a burntofferynge perpetually. One lambe
thou shal offer in the mornynge/ and y other
at even/ And thereto y tēth partē of an Ephah
offloure for a meatofferynge myngled with
betwē oyle/ the fourth partē of an hin: which is
a dayly offerynge ordene in the mount Si-
nai vnto a sweete sanguine in the sacrifice of y
Lorde. And the drynkofferynge of the same:
the fourth partē of an hin vnto one lambe/ &
pourē the drynkofferynge in the holy place/ to
be good drynke vnto the Lorde. And y other
lambe thou shal offer at even/ with the meat
offerynge and the drynkofferynge after y ma-
ner of the mornynge: a sacrifice of a srete sas-
soure vnto the Lorde.

And on the Sabbath daye. y. lambes of a
yare olde a pece and with out spot/ and two
tēthdeales of floure for a meatofferynge myn-
gled with oyle/ and the drynkofferynge thereto.
This is the burntofferynge of every Sab-
bath/ beseedes the dayly burntofferynge and
his drynkofferynge.

3rd in the first daye of yourre monethes/
ye shall offer a burntofferynge vnto the Lorde
de: two yenge bollockes/ and a ram/ and. vii.
lambes of a yare olde without spott/ and. vii.
tēthdeales of floure for a meatofferynge myn-
gled with oyle vnto one bollocke/ and. vii. tēth
deales of floure for a meatofferynge myn-
gled with oyle vnto one ram. And evermoare/

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A tenthdeale of floure myngled with oyle/for a meatofferinge vnto one labe. That is a burnt offeringe of a swete sanoure in the sacrifice of the Lorde. And their drynkofferynges shal be halfe an hin of wyne vnto one bollocke/ ad the thirde parte of an hin of wyne vnto a ram and the fourth parte of an hin vnto a lambe. This is the burntofferynge of every moneth thorow out all the monethes of the yere: & one he goote for a synofferynge vnto the Lorde/ which shalbe offered with the dayly burntofferynge and his drynkofferynge.

And the. xiiiij. daye of the first moneth shal be Pasceuner vnto the Lorde. And y. xv. daye of the same moneth shalbe a feast/ in which viij. dayes men must eate enlended bred. The first daye shalbe an holy feast/ so that ye shall do no maner of laboryous worke therein. And ye shall offer a burntofferynge vnto the Lorde. iiij. bollockes/ one ram/ and. viij. lambes of a yere olde without spott/ and their meatofferinge of floure myngled with oyle. iiij. tenthdeales vnto a bollocke/ and. iiij. tenthdeales vnto a ram/ and eneroare one tenthdeale le vnto a lambe/ thorow out the. viij. lambes: & an hegoote for a synofferynge to make an atonement for you. And ye shall offer these/ besyde the burntofferynge in y mornynge that is alway offered. And after this maner ye shall offer thorow out the. viij. dayes/ the fode of the sacrifice of swete sanoure vnto the Lorde.

xxix. Chapter.

fo. liiiij.
de. And it shalbe done besyde the dayly burntofferynge and his drynkofferynge. And the seuenth daye shalbe an holy feast vnto you/ so that ye shall do no laboryous worke therein.

And the daye of youre first fifties when ye bryngē a new meatofferinge vnto the Lorde in your wukes/ shalbe an holy feast vnto you: so that ye shall do no laboryous worke therein. And ye shall offer a burntofferynge of a swete sanoure vnto the Lorde. iiij. younge bollockes/ and a ram/ and. viij. lambes of a yere olde a pece/ with their meatofferinges of floure myngled with oyle. iiij. tenthdeales vnto a bollocke. iiij. tenthdeales vnto a ram/ ad eneroare one tenthdeale vnto a lambe thorow out the. viij. lambes/ ad an hegoote to make an atonement for you. And this ye shall do besydes the dayly burntofferynge/ and his meatofferinges: & they shalbe without spot/ with their drynkofferynges.

The. xxix. Chapter.

H And y first daye of y. viij. moneth shal be an holy feast vnto you/ ad ye shall do no laboryous worke therein. It shalbe a daye of tromperblowynge vnto you. And ye shall offer a burntofferynge of a swete sanoure vnto y Lorde: one younge bollocke & one rā & viij. labes of a yere olde a pece that are pure. And their meatofferinges of floure

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myngled with oyle:ijij tenthdeales vnto the boflocke/and.iiij. vnto the ram / and one tenth deale vnto one lambe thorow the. viij. lambes And an he goote for a synofferyng to make an atonement for you/ besyde the burntofferyng of the moneth and his meatofferyng and besyde the dayly burntofferyng and his meatofferyng/ and the drynkofferynges of the same:acordynge vnto the maner of them for a sauoure of sweetnesse in the sacrifice of þ Lorde.

And the tenth daye of that same seventh moneth shalbe an holy feast vnto you/ and ye shall humble youre soules and shall doo no maner woorke therein. And ye shall offer a burntofferyng vnto the Lorde of a sweete sauoure:one boflocke/and a ram/ and. viij. lambes of a yere olde a pece/without faulce & theiir meatofferynges of floure myngled with oyle:ijij tenthdeales to a boflocke/and.iiij. to a ram/ and all waye a tenthdeale vnto a lambe/ thorow out the. viij. lambes. And one he goote for a synofferyng/ besyde þ synofferyng of atonement and the dayly burntofferyng/ and þ meat and drynkofferynges that longeto the same.

And the xv. daye of the seventh moneth shalbe holy daye & ye shall doo no laborious woorke therein/and ye shall kepe a feast vnto þ Lorde of. viij. dayes longe. And ye shall offer a burntofferyng of a sweete sauoure vnto the

xxix. Chapter.

fo. lv.

Lorde:ijij. boflockes.ij. rammes and. viij. lâbes which are yerelynge and pure/with oyle ijij tenthdeales vnto every one of the. viij. boflockes.ij. tenthdeales to ether of the rammes/ and one tenthdeale vnto eche of the. viij. lambes. And one he goote vnto a synofferyng/ besyde þ dayly burntofferyng with his meat and drynkofferynges.

And the second daye. xij. younge boflockes.ij. rammes &. viij. yerelynge lambes without spot: & their meatofferynges and drynkofferynges vnto the boflockes/ rammes and lambes/ acordynge to the numbre of them & after the maner. And an he goote for a synofferyng/ besyde the dayly burntofferyng ad his meat and drynkofferynges.

And the thyrde daye. xi. boflockes.ij. rammes &. viij. yerelynge lambes without spot: & their meat and drynkofferynges vnto the boflockes/ rammes & lambes/ after the numbre of the acordynge to the maner. And an he goote for a synofferyng/ besyde the dayly burntofferyng & his meat and drynkofferynges.

And the fourth daye. x. boflockes.ij. rammes &. viij. lâbes/yerelynge & pure: ad their meat & drynkofferynges vnto the boflockes/ rammes & lâbes/ acordynge to their numbre and after the maner. And an he goote for a synofferyng/ besyde the dayly burntofferyng ad his meat and drynkofferynges.

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And the fyfthe daye. ix. boflockes. iiij. rāmes
and. xiiij. lambes of one yere olde a pece wth
hōut spott. And their meat and drynkofferynges
vnto the boflockes/rāmes and lambes/
acordyng to the numbre of them and after
the maner. And an hegoote for a synofferyng
besyde the dayly burntofferyng and his
meate and drynkofferynges.

And the syxte daye. viij. boflockes. iiij. rāmes
and. xiiij. yerelynge lambes without spot
And their meate and drynkofferynges vnto
the boflockes/rāmes and lambes/acordyn
ge to the maner. And an hegoote for a syno
fferyng/besyde the dayly burntofferyng and
his meate and drynkofferynges.

And the seveth daye. viij. boflockes. iiij. rā
mes and. xiiij. lambes that are yerelynges &
p̄re. And their meate and drynkofferynges
vnto the boflockes/rāmes and lābes/acordyng
ge to their numbre & to the maner. And
an hegoote for a synofferyng/besyde the dayly
burntofferyng and his meate and drynkoff
erynges.

Out of soch And the eyght daye shalbe the conclusion
come oure of y feaste vnto you/ & ye shalb̄ doo no maner
octauies ad laboryous worketherein. And ye shalb̄ offer
feastes of a burntofferyng of a sweete sanguine vnto the
eight dayz Lordēone boflocke/one rā & viij. yerelyngelā
bes without spott. And the meate & drynkoff
erynges vnto the boflocke/rā and lābes/acordyng
ge to their nūbres & acordyng to y maner.

xx. Chapter. fol. 20.
And an hegoote for a synofferyng besy
de the dayly burntofferyng and his meate &
drynkofferynges.

These thinges ye shalb̄ doo vnto the Lord
de in youre feastes: besyde youre vowes and
sacrifit offerynges/in youre burntofferings
meatofferings/drynkofferings and pease
offerings. And Moses tolde the chldern of
Izrael/acordyng to all that the Lordē com
maundēd him.

¶ The xx. Chapter.
And Moses spake vnto the heedes of Bece was
the trybes of y chldern of Israelsayē: seth the exā
ger: this is the thynge whiche the Lordē ple of oure
commaundēth. If a man vowe a vowe vnto vowes of
the Lordē or swere an oþe ad bynde his soule/ chastite/obe
le/he shalb̄ not goo barte with his wodē: but diens and
shal fulfyl all y proceadeth out of his mouth willfull po

¶ If a damsel vowe a vowe vnto y Lordē uertie: oure
e binde herselue beyng in hir fathērs houſe offerynges
and vñmaried: If hir fathē heare hir vowe & ad oure p̄is
bonde whiche she hath made vpon hir soule/ gremage.
e holde his pease thereto: then all hir vowes
e bōdes whiche she hath made vpp̄s hir soule
shalb̄ stonde in effeſe. But yf hir fathē for
byd her the same daye that he heareth it / nos
ne of hir vowes nor bondes whiche she hath
made vpon hir soule shalbe of value/ ad the
Lordē shall forȝene her / because hir fathē
forbadē her.

¶ If he had an hushouſe when he vowed

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¶ pronounsed oughte out of hir lippes wherewich she bonde hir soule / and hir husbande herde it and helde his peace therat the same daye he herde it: Then hir vowe and hir bondes wherewith she bounde hir soule / shal stonde in effecte. But ad yf hir husbande forbad her the same daye that he herde it / than hath he made hir vowe which he had opp̄d her of none effecte / and that also whiche she pronounsed with hir lippes wherewith she bounde hir soule / and the Lorde shal forgeue her.

The vowe of a wedowe and of her that is deuised / & al that they haue bound their soules withal / shal stonde in effecte wherewith.

Yf she vowed in her husbandes houſſe or bounde her soule with an oþ / and her husbande herde it and helde his peace and forbad her not: then alſ her vowe and bondes wherewith she bounde her soule / halſ stonde. But yf her husbande diſannulſ them by ſame daye that he herde them / then nothing that proceeded out of her lippes in vowe ad boundes wherewith she bounde her soule shal ſtonde in effecte: for her husbande hath loſed them / and the Lorde shal forȝeue her.

All voweſ and oþes that binde to humble the soule / maye her husbande ſtabliſh or breake. But yf her husbande hold his peace from one daye vnto another / then he ſtabliſheth

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folio. lvii.

all her voweſ and boundes whiche ſhe had vppen her / because he helde his peace the ſame daye that he herde them. And yf he afterwarde breake them / he ſhall beare her ſynne himſelf.

These are the ordinances which þ Lorde commaunded Moses / betwene a man and his wife / and betwene the father and his daughter / beyenge a damſell in her fathers houſſe.

The xxxi. Chapter.

And the Lorde ſpake vnto Moses ſayenge: Avenge auenge the childeſ of Israel of the Midianites / and afterwarde be gathered vnto thy people. And Moses ſpake vnto the folke ſayenge: Harnesse ſome of you vnto warre / and let them goo apon the Midianites and auenge the Lorde of the Midianites. Ye ſhall ſende vnto the warre a thouſande of every trybe thoroƿ out all the trybes of Israel. And there were taken oute of the thouſandeſ of Israel xii. thouſande prepared vnto warre / of every trybe a thouſande. And Moses ſent them a thouſande of every trybe / with Phineas the ſome of Eleazer the preaſte to warre / and the holiſe vſeſ & the trumpettes to blowe with in his houſſe.

And they warred agenſt the Midianites / as the Lorde commaunded Moses / ad

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slew all the males. And they slew the kynge of Midian among other that were slayne: Eu/ Rekem/ Sur/ Buz and Reba: syue kynges of Midian. And they slew Balā the sonne of Beor with the swerde. And the chldern of Israel stroke all the wemen of Midian prisoners and their chldern /and spoyled all their carell/their substance and their goodes. And they burnt all their cities wherein they dwelt/and all their castels with fyre. And they toke all the spoyle and all they coude catche/both of men and beestes. And they broughte the captynes and that which they had taken and all the spoyle unto Moses and Eleazar the preast ad unto the companye of the chldern of Israel: even unto the hoste/in y feldes of Moab by Jordanenye to Jericho.

And Moses and Eleazar the preast and all the lordes of the congregacion went out of the hoste agenst them. And Moses was angrie with the officers of the hoste/with y captynes ouer thonfandes and ouer hundredes/which came from warre and batayle/and sayde unto them: Hau ye sained the wemen alynē beholde/these caned the chldern of Israel thoro w Balā/ to committ trespass agest y Lorde/by y reason of Peor/ & their folowed a plague amōge y congregacion of the Lorde. Howe therfore sée all the men chldern and the wemen that haue lyuu

xxii. Chapter.

folio. lviii.
with men fleshlye: But all the wemen chldren that haue not lyen with men/kepe alwaye for youre selues. And lode without the hoste. viij. dayes all that haue kisst any person/ & all that hauer riched any dead body/ & purisye both youre selues & youre prisoners the. iii. daye & the. viij. And sprinckle all youre raymentes & all that is made of stynnes / & all wortke of gootes heer/ ad all thynges made of wodd.

And Eleazar the preast sayed unto all y me of warre which went out to batayle: this is the ordinance of the lawe which the Lorde commaunded Moses: Gold/syluer/bras/seyeron/tyn & leed/ & all that maye abyde y fyre/ye shall make it goothoro w the fyre/ ad then it is cleane. Venerthelater/it shalbe sprinkled with sprinklinge water. And all y soffereth not the fyre/ye shall make goo thoro w the water. And wash youre clothes the seventh daye/ & then ye are cleane. And after warde come in to the hoste.

And the Lorde spake unto Moses sayen gerake the summe of the pray that was taken/borh of the wemen & of carell/ thou & Eleazar the preast and the auncient heedes of y congregacion. And denyde it into two partie/betwene them that roke the warre upp the and went out to batayle and all the congregacion. And take a porcion unto the Lorde of the men of warre whiche went outra

3.4.

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batayle one of fyue hundred / of the wemen
and of the oxen and of the asses and of the
shepe and ye shall take it of their halfe and
gene it vnto Eleazer the priest / an heneoffe
ryng unto the Lorde. And of the halfe of y
chilidern of Israel / take one of fyue / of y wemen
of the oxen / of the asses and of the she
pe / and of all maner of beestes / a gene them
vnto the leuites which wayte apon y habita
cion of the Lorde.

And Moses and Eleazer the priest did
as the Lorde commaunded Moses. And y
botye and the praye which the men of warre
had caught / was. vi. hundred thousande &
lxv. thousande shepe: & d. lxvi. thousande ox
en: & lxi. thousande asses: & xxxij. thousande
wemen that had lyen by no man.

And the halfe which was the parte of the
that were ouer warre / was. iii. hundred thou
sand and. xxxvii. thousande and fyue hun
dred shepe: And the Lordes parte of the she
pe was. vi. hundred and. lxv. And the oxen
were. xxxvi. thousande / of which the Lordes
parte was. lxiiij. And the asses were. xxx.
thousande and fyue hundred / of which the
Lordes parte was. lxi. And the wemen were.
xvi. thousande / of which the Lordes parte
was. xxxij. soules. And Moses gaue that
summe which was the Lordes heneoffryng
vnto Eleazer the priest: as the Lorde com
maunded Moses.

xxxi. Chapter. So. lxx.
And the other halfe of the chilidern of Is
rael whiche Moses seperated from the men
of warre (that is to wite / the halfe that per
tayned vnto the congregacion) was. iii. hund
red thousande and. xxxvij. thousande and
fyue hundred shepe: and. xxxvi. thousande
oxen: and. xxx. thousande asses and fyue hu
ndred: and. xvi. thousande wemen. And Mo
ses toke of this halfe that pertayned vnto the
chilidern of Israel: one of every fyfthe / both of
the wemen & of the cattle / and gaue them vnto
the leuites which wayted vppon the habi
tacion of the Lorde / as the Lorde commaun
ded Moses.

And the officers of thousandes of the
hostie / the captaynes ouer the thousandes
and the captaynes ouer the hundredes came
forth & sayed vnto Moses: Thy seruauntes
haue taken the summe of the men of warre /
which were vnder oure hande / & ther lacked
not one man of them. We haue therfore bro
ughte a present vnto the Lorde what every
man founde of Jewels of golde / cheyns / bra
celettes / ringes / earynges & spangels / to ma
ke / an attonement for oure soules before the
Lorde.

And Moses & Eleazer toke the golde off
them: Jewels of all maner facions. And all
the golde of the heneoffryng of the Lorde / of
the captaynes ouer thousandes & hundredes
was. xvi. thousand. viij. hundred & l. sycles /

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which þ me of warre had spoyled/every man
for hym selfe. And Moses & Eleazer þ preast
roke the golde of the captaynes ouer the thon
sandes & ouer the hundreds & brought it in
to the tabernacle of witnessesse:to be a memorie
all vno þ childern of Israel/before þ Lorde.

The xxx. Chapter.

The childern of Ruben & the childern of
Gad/had an exceedinge greate multi
tude of catell. And wher they sawe the
lode of Jaeser & the lode of Gillead þ it was
an apte place for catell:/they came & spake vnto
Moses & Eleazer þ p:eaſt & vnto þ lordes
of þ congregaciō sayenge. The lode of Ataroh
Qibō & Becon/whiche contrey þ Lorde smote
before the congregacion of Israel:is a londe
for catell/and wethy servauntes hane catell
wherfore/ sayed they þf we hane founde gra
ce in thy syghte/ let this londe be geuen vnto
thy servauntes to posſeſſe/and bringe vs not
ouer Iordan.

And Moses sayed vnto the childern of Gad
and of Ruben: ſhall your brethern goo to
warre and yctarye here? Wherfore diſcorage
ye the herettes of the childern of Israel for to
goo ouer into the londe whiche the Lorde has
þ geuen them: This dyd your fathers/wher
I ſent them from Eades bernea to ſet the londe.
And they went vpe euē unto the ryuer of
Eſcol & ſaw the londe/ & diſcoraged the he
res of the childern of Israel/ that they ſhulde

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ſo. Iſo
not goo into the londe whiche the Lorde had
geuen them.

And the Lorde was wroth the sametyme
and ſware ſayenge: Vene of the men that ca
me out of Egypce frō twentye yere olde and þ
bone/ ſhall ſe the londe whiche I ſtoore vns
to Abraham / Isaac and Jacob / because
they haue not continually folowed me: ſaie
Caleb the ſonne of Zephun the Benefite/ &
Iefua the ſonne of Nun/ for they hane folo
wed me continually. And the Lorde was ait
griewith Israel/ and made them wandre in
the woldernesſe xl yere/ vntill all the generaſ
ion that had done euell in the syghte of the
Lorde were conſumed.

And beholde/ye are tyſen vp in yourne faſ
thers ſtede / the encreaſe of ſynfull men / to
augmente the ferſe wrath of the Lorde to Iſ
rael warden. For þf ye turne awaye from aſſ
ter him/ he wyl yet agayne leue the people
in the woldernesſe/ ſo ſhall ye deſtroy all this
folke.

And they went nere him ad ſayed: we will
bylde ſhepesoldes here for oure ſhepe and for
oure catell/ and cities for oure childern: But
we oure ſelues wil go ready armed before þ
childern of Israel/ vntill we haue broughte
them unto their place. And oure childern ſhall
dwell in the ſtronge cities/ because of the in
habiters of the londe. And we will not reu
ne unto oure houſſes/ vntill the childern off

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Israel haue inhereted: every man his inheritaunce. For we will not inheret with them on yonder syde Jordane forwarde / because oure inheritaunce is fallen to vs on this syde Jordane eastwarde.

And Moses sayed vnto them: If ye will do this thinge/that ye will go all harnessed before the Lorde to warre/and will go all of you in harness over Jordane before y Lorde/untill he haue cast out his enemyes before hym/ & vntill the londe be subdued before y Lorde: then ye shal returne & be without sinne agenste the Lorde & agenst Israel/ & the lode shalbe youre possession before the Lorde. But & yf ye will not do so/beholde/ye synne agenst the Lorde: & be sure youre synne will fynde you out. Bilde youre cities for youre chilidren & foldes for youre shepe/ & se ye do y ye haue spoken.

And the chilidren of Gad & of Ruben speake vnto Moses sayenger: thy seruautes will do as my lorde commanndeth. Oure chilidren oure wifes substace & all oure catell shall re mayne here in the cities of Gilead. But we thi seruautes will goo all harnessed for the warre vnto batayle before the Lorde/as my lorde hath sayed.

And Moses comandde Eleazer y preast & Josua y sonne of Nun & the auncient heedes of the tribes of the chilidren of Israel/ & sayed vnto them: If the chilidren of Gad and Rus

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So. lxi. ben will goo with you ouer Jordane/ all prepared to syghte before the Lorde: then when the lande is subdued vnto you/gene them the londe of Gilead to possesse/but & yf they will not goo ouer with you in harness/ then they shal haue their possessions amon ge you in y londe of Canaan. And the chilidren of Gad & Ruben answere sayenger: that which y Lorde hath sayed vnto thi seruautes we will doo. We wil goo harnessed before the Lorde into the londe of Canaan/ & the possession of oure inheritaunce shalbe on this syde the Jordane.

And Moses gaue vnto y chilidren of Gad and of Ruben & vnto halfe the rybe of Manasse the sonne of Joseph / the kyngdome of Sihon kyng of the Amorites/ and the kyngdome of Og kyng of Basan/ the lande that longed vnto the cities thereof in the costes of the contre rounde aboute. And the chilidren of Gad bylte Dibon/ Ataroth/ Aroer/ Atroth/ Sopan/ Jaeser/ Jezabeha/ Beithnimra & Bezharan stronge cities/ and they bylten foldes for their shepe. And the chilidren of Ruben bylte Hesebon/ Elalea/ Kiriathaim/ Nebo/ Baal Meon and turned their names/ and Sibas ma also: & gaue names vnto the cities which they bylten.

And the chilidren of Machir the sonne of Manasse went to Gilead and toke it/ and put out the Amorites y were there in. And Mos

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ses gaue Gillead vnto Manah the sonne of Manasse / & he dwelt therein. And Jair the sonne of Manasse wrot & roke ysmal townes thereof / & castled the townes of Jair. And Nobah went & roke Kenath with the townes longinger thereto / & called it Nobah after his awne name.

¶ The. xxviii. Chapter

A These arche iurneyes of the chil-
dern of Israel which went out of
the lande of Egypce with their ar-
mies vnder Moses ad Aaron. And Moses
wrote their goenge out by their iurneyes at y
comaundment of the Lord: enen these are y
iurneyes of their goenge out. The childern of
Israel departed from Rahes the xv. daye
of the first moneth / on y morrowe after Passes
over & went out with an hye hande in the sy-
ghe of all Egypce / whyle the Egypcians bu-
ried all their firstborne which the Lord had
smotan amongethe. And oppo their goddes
also the Lord dyd execucion. And y childern
of Israel remoued from Rahes and pits
ched in Suenoth.

And they departed frō Suenoth & pitched
their tentes in Ethā / which is in the edge of y
wyldernes. And they remoued frō Ethā ad
turned onto the entryngc of Hiroth which is
before baall Zephon / & pitched before Mi-
gadol. And they departed frō before Hiroth &
went thorow the myddes of the see in to the
wildernes / & wēt. iij. dayes iurney in y wils-

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¶ So. lxiiij.

dernes of Ethā / & pitched in Marah. And
they remoued frō Marah & wēt onto Elim
where were. xij. fountaynes ad. lxx. date trees
and they pitched there.

And they remoued from Elim & laye fast
by the red see. And they remoued frō the red
see & laye in y wildernes of Sin. And they
roke their iurney out of y wildernes of Sin /
& set opp their tentes in Daphka. And they
departed from Daphka / and laye in Alus.
And they remoued from Alus / & laye at Ras
phedin / where was no water for the people
to dynke. And they departed from Rasphedi-
n / and pitched in the wildernes of Sinai.

And they remoued from the deserte of Sis
nai / & lod ged at the graues of lust. And they
departed from the sepulchres of lust / ad laye
at Haseroth. And they departed from Haze-
roth / & pitched in Rithma. And departed frō
Rithma and pitched at Rimon Parez. And
they departed from Rimon Parez / & pitched
in Libna. And they remoued from Libna / &
pitched at Rissa. And they iurneyed frō Rissa
ad pitched in Rehelatha. And they went frō
Rehelatha / & pitched in mont Sapher. And
they remoued from mount Sapher / and laye
in Barada. And they remoued from Bara-
da / and pitched in Makhelech.

And they remoued from Makheleth / &
laye at Tahath / ad they departed frō Tahath
& pitched at Tharash. And they remoued frō

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Charath/and pitched in Mithca. And they went from Mithca/and lodged in Hasmona. And they departed from Hasmona/and laye at Moseroth. And they departed from Moseroth/and pitched amonge the chldern of Iacob. And they remoued from the chldern of Iacob/and laye at Hor giddag. And they went from Hor giddag/and pitched in Jathbatha. And they remoued from Jathbatha/and laye at Abriona. And they departed from Abriona/and laye at Ezeon gab. And they remoued from Ezeon gab/and pitched in the wildernes of Sin/which is Cades.

And they remoued from Cades/and pitched in mount Hor/in y edge of the londe of Moab. And Aaron the preast went upp in to mount Hor at the commandment of y Lorde/and dyed there/euen in the fortieth yere/afte the chldern of Israel were come out of y londe of Egypce/and in the first daye of the fyfte moneth. And Aaron was an hundred/and xxxiiii.yere olde when he dyed in mount Hor.

And King Erad the canaite which dwelt in y south of y lond of canaan/herd y the chldern of Israel were come.

And they departed fro mount Hor/and pitched in Salmona. And they departed from Salmona/and pitched in Phimon/and they departed from Phimon/and pitched in Oboth. And they departed fro Oboth/and pitched in Igit.

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fo. xliii.

Abarim in the borders of Moab. And they departed from Igit/and pitched in Sibon Gad. And they remoued from Sibon Gad/and laye in Almon Siblathama. And they remoued from Almon Siblathama/and pitched in y mountaynes of Abarim before Elizbo. And they departed from the mountaynes of Abarim/and pitched in the feldes of Moab fast by Jordane ny to Jericho. And they pitched apon Jordayne/from Beth Haiesmoth vnto y playne of Sitem in y feldes of Moab.

And the Lorde spake vnto Moses in the feldes of Moab by Jordayne ny vnto Jericho/sayenge/speak unto the chldern of Israel and laye vnto them: when ye are come ouer Jordane in to the londe of Canaan/see that ye dygne out all the inhabitors of the londe before you/and destroy their ymaginacions/and all their ymagines of metall/and plucke downe all their altars bytten on hilles: And possesse y londe/and dwelle therein/for I haue gauen you the londe to enioye it. And ye shaff denyde the inheritance of the londe by lot amonge yowre kyndredes/and genero the moare inheritance/and to the fewer the lesse inheritance. And yowre inheritance shalbe in y rybes of yowre fathers/in y place where euer y manes lot falleth.

But and yf ye will not dygne out the inhabitors of y londe before you/then these which yf let remayne of them shalbe thornes in yowre

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eyes and darteres in youre sydes / & shall vex
you in the lode wherewyn ye dwelle. More once
it will come to passe / y I shall doo unto you
as I thought to doo unto them.

C The. xxiiii. Chapter.

And the Lorde spake unto Moses says
Engie: comandde the childern of Israel
and saye unto them: when ye come in
to the londe of Canaan/this is the londe that
shall fall vnto youre enheritaunce / the londe
of Canaan with all hir costes . And youre
south quarter shalbe from the wildernesse of
Sin alonge by the coste of Edom/so that you
re south quarter shalbe from the syde of the
salt see eastwarde / & shall set a compasse fro
the south upp to Acrabin / & reachto Zinna.
And it shall goo out on y south syde of Cades
Bernea / & goo out also at Hazar Adar / and
goo alonge to Azmon. And shall set a compasse
from Azmon vnto the ryuer of Egypete / and
shall goo out at the see.

And youre west quarter shall be the gres
ate see/whiche coste shalbe youre west coste.

And this shalbe youre north quarter: ye
shall compasse from the great see vnto mount
Hor. And from mount Hor/ ye shall com
passe & goo vnto Hemath/ and the ende of y
coste shalbe at Sedada/ & the coste shall reach
out to Ziphron and goo out at Hazor Enan.
And this shalbe youre north quarter.

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Jo. xxiiii.

And ye shall compasse you're east quarter
fr̄ Hazar Enan to Sepham. And the coste
shall goo downe from Sepham to Kibla on
the east syde of Ain. And then descende and
goo out at the syde of the see of Chinereth
eastwarde. And then goo downe alonge by
Jordayne/and leue at the salt see. And this
shalbe youre lode with all the costes thereof
round aboute.

And Moses commaunded the childern of
Israel sayege: this is the lode whiche ye shall
enherett by lotte/and whiche the Lorde coman
ded to gene vnto ix. trybes and an halfe: for
the trybe of the childern of Ruben haue rece
aved/in the househouldes of their fathers/and
the trybe of the childern of Gad in their fa
thers househouldes / & halfe the trybe of Mas
nasse/haue receaved their enheritaunce/that
is: o wete, ix. trybes and an halfe haue recea
ved their enheritaunce on y other syde of Jor
dayne by Jericho eastwarde/towardes the sea
ne ryng.

And the Lorde spake to Moses sayenger
These are the names of y men/whiche shall de
nyde you the londe to enherett. Eleazer y pres
ast/ād Josua the sonne of Nun. And ye shall
take also a lorde of every trybe to denyde the
londe/whose names are these: In the trybe of
Iuda/Caleb y sonne of Jephunc. And in y
trybe of y childern of Simeon/Demuel y so
ne of Amund/ād in y tribe of Be'Jamin/Eli

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dad the sonne of Esalon. And in the trybe of þ
childef of Dan/ the lorde Bucki the sonne of
Jagli. And amonge the childef of Joseph:
in the trybe of the childef of Manasse/ the
lorde Baniel the sonne of Ephod. And in the
trybe of the childef of Ephraim/ þ lorde Ce-
muel the sonne of Siphian. And in the trybe
of the sonnes of Zabulon/ þ lorde Elizaphan
the sonne of Parac. And in the trybe of the
childef of Isachar/ the lorde Paltiel þ son-
ne of Asan. And in the trybe of the sonnes of
Aser/ the lorde Ahihud þ sonne of Selomi.
And in the trybe of the childef of Naphtali/
the lorde Peda El the sonne of Annibud.
These are they which the Lorde commaunded
to denyde the inheritance unto the childef of
Israel/ in the londe of Canaan.

¶ The xxxv. Chapter.

And the Lorde spake vnto Moses in þ
feldes of Moab by Jordayne Jericho
sayenge: commaunde the childef of
Israel/ that they geue unto the leuites of the
inheritance of their possession: cities to dwel-
in. And ye shal geue also unto the cities of þ
leuites/ suburbs rounde aboue them. The
cities shalbe for them to dwel in/ and þ sub-
urbs for their carel/ possession and all man-
ner bestes of theirs.

And the suburbs of the cities which ye
shal geue unto the leuites/ shal reach from
the wall of þ citie outwarde/ a thousande cub-

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bites rounde aboue. And ye shal meassure
without the citie/ and make the vntmost bor-
der of the eastyde: two thousande cubites/
And the vntmost border of the south syde: two
thousande cubites/ And the vntmost border
of the west syde: two thousande cubites: and
the vntmost border of the north syde: two thou-
sand cubites also: and the citie shalbe in the
myddes. And these shal be the suburbs of
their cities.

And amonge the cities which ye shal ge-
ue vnto the leuites/ there shal be sixe cities
of fraunches which ye shal geue to that in-
tent that he which killeth/ maye flye thider.
And to them ye shal adde, xliij. cities more: so
that all the cities which ye shal geue the le-
uites shalbe, xlviij. with their suburbs.

And of the cities which ye shal geue oue of
the possessyons of the childef of Israel/ ye
shal geue many out of their possessyons that
hauie moche and fewe out of their possessyons
that hauie litle: so that every tribe shal geue
of his cities vnto the leuites/ accordinge to the
inheritance which he enhereteth.

And the Lorde spake vnto Moses sayen-
ge: speake vnto the childef of Israel and sa-
ye vnto them: when ye be come ouer Jordayne
into the londe of Canaan/ ye shal bylde
cities whiche shalbe priuyleged townes for
you: that he whiche sleeth a man vntwares/
maye flye thither. And the cities shalbe to

B

xxxv. Chapter.

flee from the executer of bloude/that he wylle
the fylded dye not/untill he stonde before the
congregation in iudgement. And of these
The righte vi. fre cities whiche shall geue .iii. ye shall
use of fence geue on this syde Jordayne and .iiij. in y lond
de of Canaan. And these sixe fre cities shal
be for the chldern of Israel & for the straunger
& for him that dwellerth amoung you / y
all thi which kill any persone vñwares/ma
vesleethur.

If any man smyte another with a wepō
of yernberhat he dye/than he is a murtherer/
a shall dye for it.

If he smyte him with a thowinge stōne
that he dye therwih/then he shall dye: for
he is a murtherer and shalbe slayne ther
fore.

If he smyte him with a handwepon of
wodd that he dye therwith/then he shall
dye: for he is a murtherer and shalbe slayne
therfore.

The iudge of bloude shall selle the murtherer
as soone as he fyndeth him: If he thrust
him of hate or hourle at him with layeng of
wayte that he dye or: smyte him with his han
de of enye that he dye / he that smote him
shall dye: for he is a murtherer. The iudice
of bloude shall selle him as soone as he fyndeth him.

But andysf he pussed him by chancē &
not of hate or cast at him with any maner of

xxxv. Chapter

Folio. lxviij.

hyngē and not of layengē of wayte: or cast
any maner of stōne at him that he dye therē
with/and save him ne: And he cast it upon
him and he dyed / but was not his enemy &
nether soughe him ony harme: Then the cō
gregacion shalld iudge betwene the selle &
the executer of bloude in soche casēs. And
the congregacion shalld delynier the selle out
of the hande of the iudge of bloude/and
shalld resore him agayne vnto the fraunce
chesed cyte/wher he was fled. And
he shall byde therē vnto the deth off the
hye preaste whiche was anoynted with hos
ly cyle.

But andysf he came without the borders
of his preuyleged citie whether he was fled/
if the bloudevenger fynde him vnto the
borders of his fre towne / he shalld flee the
murtherer and be giltlesse/because he shulde
be hauen bidden in his fre towne vntyl the
deth of the hye preaste/and after the deth of
the hye preaste/he shalld returne agayne vnto
the londe of his possesyon. And this
shalbe an ordinaunce and a lawe vnto you
amonge youre chldern after you in all youre
habitacions.

Whoseneer sleeth / shalbe slaine at y mōus
the of witnessē. For one witnessē shall not
answere agenste one persone to put him to
deth. Moreouer ye shall take none amens
des for the lyfe of the murtherer whiche is

B. q.

xxvi. Chapter.

worthy to dye: But he shal be putt to deeth.
Also ye shal take none atonement for him þ
is fled to a fre citie/that he shalde come agay
ne and dwel in the londe before the deeth of
the hye prest.

And se that ye polute not the londe which
ye are in/for blonde defyleth the londe. And
the londe can none other wyse be clensed of þ
blonde that is shed therin/but by the blonde
of it that shed it. Defyle not therfore the londe
which ye inhabitt/it in the myddes of which
I also dwel/for I am þ Lorde which dwel
amonge the chldern of Israel.

¶ The. xxvi. Chapter.

HId the auncyent heedes of the chldern
of Gillead the sonne of Nachir v son
ne of Manasse of the kyndred of þ chld
ern of Joseph/came forth and spake before
Moses and the prynces which were auncyent
heedes amoge the chldern of Israel & sayed:
The Lorde commaunded my lord to geue þ
lande to enherette by lotte to the chldern of
Israel. And then my lord commaunded in þ
name of the Lorde to geue the enheritaunce
of Zelaphhead onis brother unto his dought
ers. Now when any of the sonnes of the try
bes of Israel take them to wyues/then shal
their enheritaunce be taken from the enheri
taunce of oure fathers/and shal be put vnto
the enheritaunce of the trybe in which they

xxvii. Chapter.

¶ So. lxviii
are and shal be taken from the lot of oure ens
heritaunce. And when the fre yere cometh
vnto the chldern of Israel/then shal their
enheritaunce be put vnto the enheritaunce of
the trybe wher they are in/and so shal their
enheritaunce be taken away from the enheri
taunce of the trybe of oure fathers.

And Moses commaunded the chldern
of Israel at the mouth of the Lorde sayeng:
the trybe of þ chldern of Joseph hane sayed
well. This therfore doeth the Lorde comma
nde the doughters of Zelaphhead sayeng: let
them be wyues to whom they the silfe thynke
best/but in the kynred of the trybe of their fa
ther shal they marye/that the enheritaunce
of the chldern of Israel roole not from try
be to trybe. But that the chldern of Israel
maye abyde/every man in the enheritaunce
of the trybe of his fathers. And euery dought
er that possesseþ any enheritaunce amoge
the trybes of the chldern of Israel/shalbe
wifed vnto one of the kyndred of the trybe of her
father/that the chldern of Israel maye enjoy
every man the enheritaunce of his father/¶
that the enheritaunce goo not from one trybe
to another/but that the trybes of the chldern
of Israel maye abyde every man in his aw
ne enheritaunce.

And as the Lorde commaunded Moses
even so dyd the doughters of Zelaphhead:
Mahela, Thirza, Bagla, Milca and Noa/

xxxi. Chapter.

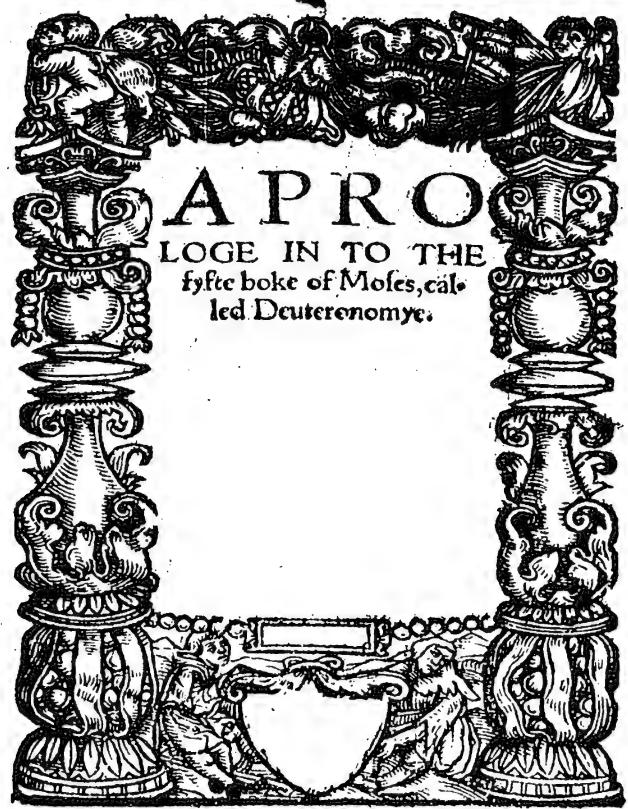
And were maried unto their fathers brothers
sonnes/ of the kynted of the childern of Ias-
nasse the sonne of Joseph: and so they had the-
ir enheritaunce in the rybe of the kynred of
their father.

These are the commaundmentes & lawes
which the Lorde commannded thorow Mo-
ses/ unto the childern of Israel in the feldes
of Moab apon Ierdayne neverto Jeriche.

CThe ende of the iiii. boke of Moses.

A PRO
LOGE IN TO THE

fylte boke of Moses, cal-
led Deuteronomye.





His is a boke worthye
to be rede in daye and
nyghte and never to be
oute of handes. For it
is the most excellent of
all the bokes of Moses.
It is easye also and ligh
t and a very pure goffell
that is to wete, a preachinge of fayth and loue:
deducinge the loue to God oute of fayth, and
the loue of a mans neyghboure out of the loue
of God. Herin also thou mayst lerne right me
ditacion or contemp'acyon, which is nething
els sauе the callynge to mynde and a repeating
in the hert of the gloriouse ad wonderfull dea
des of God, and of his terreble handelinge off
his enemyes and mercyfull entreating of them
that come when he calleth them which thinge
this boke cloth and almost nothinge els.

In the .iiij. first chaptres he reherseth the be
nefites of God done vnto the, to trouoke the
to loue, ad his mightie deades done aboue all
naturall power ad beyonde all naturall capaci
tie of fayth, that they might beleue God ad tru
st in him and in his strength. And thyrdlye he
reherseth the firc plages of God vpon his
enemyes and on them which therowre impac
tie and vnbeleffe fell from him: partelye to
tame

W T

tame and abate the appetites of the fleshe whi
che alwaye fyghe agenſt the spirite, and parto
ly to bridle the wilde raginge lustes of the in
whom was no spirite: that though they had no
power to do good of loue, yet at the leſt waye
they shulde abyſteyne from outwardle euell for
feare of wrath and cruell vengeance whiche
shuld fall vpon them and shortly finde them
oute, yf they eſt vpp goddes nurer and runne
at ryotte beyonde his lawes and ordinaunces.
Moreouer he chargeth them to put noughe to
nor take oughte awaie from goddes wordes,
but to be diligent onlye to kepe them in reme
braunce and in the harte and to teache theire
chilidren, for feare of forgettinge. And to be
ware ether of makyng imagerye or of bowin
ge them selues vnto images layenge: Ye ſaue
no image when God ſpake vnto you, but her
de avoyce onlye and that voyce kepe and the
runto cleaue, for it is youre liffe and it ſhall fa
ue you. And finally yf (as the frayltie of al flesh
is) they ſhall haue fallen from God and he ha
ue brought them in to troule, aduersite, ad co
braunce ad all neceſſite: yet yf they repente and
turne, he promyſeth them that God ſhall reme
bre his mercie ad receave the to grace agayne

In the fiftie he repeateth the. x. commandme
nts and that they myght ſe a cauſe to do them
A ij of log

W T

of loue, he biddeth them remembre that they were bounde in Egypce and how God delyued them with a mightie hande and a stretche doute arme, to serue him and to kepe his com maundmentes: as Paule sayeth that we are bought with Christes bloude and therfore are his seruautes and not oure awne, and ought to seke his will and honoure onlye and to loue and serue one another for his sake.

In the sixte he setteth out the fountayne off all commaundmentes: that is, that they beleue how that there is but one God that doeth all, and therfore ought onlye to be loued with all the herte, all the soule and all the myghte. For loue only is the fulfillinge of the commaundmentes, as Paule also sayeth vnto the Romaynes and Galathians likewise. He warneth the also that they forgett not the commaundmentes, but teach the their childdern and to shew the childdern also how God delyuered the out of the bondage of the Egypciās to serue him and his commaundmētes, that the childdern myght se a cause to worke of loue, likewise.

The seuenth is all together of faith: he remoueth all occasiōs that might withdrawe them from the fayth, and pulleth them also from all confidence in them selues, and sturreth the vp to trust in god boldy and onlye.

Of the

W T

Of the eyght chaptre thou seyst how that the cause of all temptation is, that a man might se his awne herte. For whē I am brought into that extremitē that I must either suffre or for sake god, then I shall feale how moch I beleue and trust in him, and how moch I loue him. In like maner, yf my brother do me euil for my good, then yf I loue him when there is no cause in him, I se that my loue was of god, and cuē so yf I then hate him, I feale and peaceave that my loue was but wordly, And finallye he sturseth the to the fayth and loue of god, and dryueth them frō all confidence of their awne selues.

In the nynth also he moueth the vnto faith and to put their trust in god, and draweth the from confidence of them selues by rehearasing all the wekednesse which they had wrought from the first daye he knew them vnto that same daye. And in the end he repeateth how he coniured god in horeb and ouercame him with prayer, where thou mayest lerne the right maner to praye.

In the tenth he rekeneth vpp the pith of all lawes and the kepinge of the lawe in the herte: which is to feare god loue him and serue him with all their harte soule and myghte and kepe his commaundmentes of loue. And he sheweth a reason why they shuld that doo: even because

because god is lord of heuen and erth and hath also done all for them of his awne goodnesse without their descrevinge. And then out of the loue vnto god he bringeth the love vnto a mans neyghboure sayenge: god is lorde aboue all lordes and loveth all his seruautes indiffe-rently, as well the poore and feble and the straunger, as the rich and mighty, and therfore wil that we loue the poore and the straunger. And he addeth a caule, for ye were straungers and god deliuered you and hath brought you onto a londe where ye be at home. Loue the straunger therfore for his sake.

In the xi. he exhorteth them to loue and feare god, and reherseth the terrible dedes off god vpon his enemies, and on them that re-belled agenst him. And he testifyeth vnto the both what will folow yf they loue and feare god, and whate also yf they despise him and breake his commaundment.

In the xij. he comandeth to put out of the waye all that might be an occasion to hurte the fayth and forbiddeth to do ought after their awne mindes, or to alte the worde of god.

In the xiii. he forbiddeth to herken vnto ought saue vnto gods worde: no though he which couseleth contrarye shuld come with mi-racles, as Paule doth vnto the Galathians.

In the

In the xiii. the heestes are forbiddē, partly for the vncleenesse of thē, and partly to causē hate betwene the heithē and thē, that they haue no cōuersatiō to gether, in that one abhorreth what the other eateth. Vnto this. xv. chaptre all pertayne vnto faith and loue cheflye. And in this. xv. he beginneth to entreat moare spe-ciallye of thinges pertayninge vnto the comen-welth and equite and exhorteth vnto the loue of a mans neyghboure. And in the. xvi. amonge other he forgetteth not the same. And in the xvij. he entreateth of right and equite chefly, in so moche that when he loketh vnto faithe and vnto the , punyshment of ydolatres , he yet endeth in a lawe of loue and equite : for biddinge to comdemne any man vnder lesse them twoo witnesses at the least and commaundeth to bringe the trespacers vnto the o-pen gate of the citye where all men goo in and out, that allmen might heare the cause and se that he had but right. But the pope hath foun-de a better waye , even to apposse him with out any accusare and that secrelye, that no man knowe whether he haue right or no, ether ha-ve his articles or answere: for feare lest the pe-ple shuld serch whether it were so or no.

In the. xvij. he forbiddeth all false and de-nyelish crasches that hurte true fayth. Moreouer because

because the people coude not heare the voyce
of the lawe spokē to the in fire, he promiseth
the another prophete to brige the better tydīnges
which was spokē of christ oure saviour.

The. xix. ad so forth vnto the ende of the
xxvij. is almost al to gether of lōve vnto oure
neyghboures ad of lawes of equite ad honestye
with now ad then a respecte vnto fayth.

The. xxviii. is a terreble chaptre ad to be trē-
bled at: A christē mans harte might wel bleed
for sorow at the readinge of it, for feare of the
wrath that is like to come vpō us accordinge
vnto all the curses which thou there readest.
For accordinge vnto these curses hath god
delt with all nacions, after they were fallē in to
the abhominacions of blindnesse.

The. xxix. is like terreble with a godly lessō
in the ende that we shuld leue ferchige of god
des secrētes ad geue diligēce to walke accor-
dinge to that he hath opened vnto us. For the
kepige of the cōmaūdmētes of god teacheth
wisdome as thou mayest se in the same chap-
ter, where Moses sayeth, kepe the cōmaūdmē-
tes, that ye maye vnderstōd whate ye ought to
do. But to ferch goddes secrētes blideth a mā
as it is wel proved by the swarmes of oure lo-
phisters, whose wīse bookes are now whē we lo-
& ke i the scripture, fōude but ful of folishnesse.

The first Chapter of Deuteronomy. Fo. I.

Hese be the wordes
which Moses spake vnto all Israel, on the o-
ther syde Iordayne in the wildernesse and in
the feldes by the red
see, betwene Pharā ad
Tophel, Laban, Haze
roth and Difahab. xij. dayes iurney from Ho-
reb vnto Cades bernea, by the waye that lea-
deth vnto mount Seir. And it fortuned the fi-
rst daye of the xi. moneth in the fortieth yere,
that Moses spake vnto the chilidren of Israel
accordinge vnto all that the Lorde had geuen
him in commaundment vnto them, after that
he had smote Sihon the kynge of the Amori-
tes which dwelt in Hesbon, and Og kynge of
Basan which dwelt at Astaroth in Edrei.

On the other syde Iordayne in the londe of
Moab, Moses begane to declare this lawe sa-
yng: the Lorde oure God spake vnto us in
Horeb sayenge: Ye haue dwelt longe ynowgh
in this mount: departe therfore and take you-
re iurney and goo vnto the hilles of the Amo-
rites and vnto all places nyc there vnto: both
feldes, hilles and dales: and vnto the south and
vnto the sees syde in the londe of Canaan, and
vnto libanon: euē vnto the greate ryuer Eu-
phrates

B phrates

I. Chapter.

phrates. Beholde, I haue set the londe before you: goo in therfore and possesse the londe whiche the Lorde sware vnto your fathers Abraham, Isaac and Iacob, to geue vnto them and their seed after them.

And I sayde vnto you the same season: I am not able to here you myselfe alone. For the Lorde your God hath multiplied you: so that ye are this daye as the starres of heauen in nombre (the Lorde god of your fathers make you a thousande tyme so many moe as ye are, and blesse you as he hath promyfed you) how (sayde I) can I myselfe alone, beare the combraunce, charge and Istrifte that is amon-ge you: brynge therfore men of wyldeome and of vnderstandinge and expert knownde amon-ge your trybes, that I maye make them ruelers ouer you.

And ye answered me and sayed: that which thou haft spoken is good to be done. And then I toke the heedes of your trybes, men of wyldeome and that were expert, and made them ruelers ouer you: captaynes ouer thousandes and ouer hundredes ouer fyfthe and ouer ten, and officers amon-ge your trybes.

And I charged your Iudges the same tyme me sayenge: heare your brethren and judge righte.

Iudges.

I. Chapter.

P. 111.

tightously betweene every man and his brother and the straunges that is with him. Se that ye knowe no man in Iudgement: but heare the small as well as the greate and be afraied of no man, for the lawe is Gods. And the cause that is to harde for you, brynge vnto me and I will heare it. And I commaunded you the same season, all the thinges which ye shulde doo.

And then we departed from Horeb and walked thorow all that greate and terreble wil-dernesse as ye haue sene alonge by the waye that ledeth vnto the hilles of the Amorites, as the Lorde oure God commaunded us, and ca me to Cades bernea. And there I stayed vnto you: Ye are come vnto the hilles of the Amorites, which the Lorde oure God doth geue vnto us. Beholde the Lorde thi God hath sett the londe before the, goo vpp and con-quer it, as the Lorde God of thy fathers sa-yeth vnto the: feare not, nether be discora-ged.

And then ye came vnto me every one and sayed: Let us sende men before us, to serche us out the londe and to brynge us wylde agayne, both what waye we shall goo vpp by, and vnto what cities we shal-ll come. And the sayenge pleased me well

B ij. and I

I. Chapter

and I toke xij. men of you, of every trybe one. And they departed and went vp in to the hye contre and came vnto the ryuer Escoll, and serched it out, and toke of the frute of the londe in their hondes and brought it doune vnto us and brought us worde agayne and sayde: it is a good londe which the Lorde oure God doeth geue us.

Notwithstondinge ye wolde not consente to goo vpp, but were dishonestient vnto the mouth of the Lorde youre God, ad murmurred in youre tentes and sayde: because the Lorde hateth us, therfore he hath brought us out of the londe of Egypce, to delyuer us in to the handes of the Amorites and to destroye us. How shall we goo vpp? Oure brethern haue discoregaged oure hartes sayenge: the people is greater and taller than we, ad the cities are greate and walked euuen vpp to heauen, and mo reouer we haue sene the sonnes of the Enakimes there.

And I sayed vnto you: dreade not nor be afraied of thē: The Lorde youre God which goeth before you, he shall fighthe for you, ad cordynge to all that he dyd vnto you in Egypce before youre eies ad in the wildernes: as thou hast sene how that the Lorde thy God bare the as a man shulde beare his sonne, thorow

out of

I. Chapter

Fo. III.

out all the waye which ye haue gone, vntill ye came vnto this place. And yet for all this sayenge ye dyd not beleue the Lorde youre God which goeth the waye before you, to serche you out a place to pitche youre tentes in, in fyre by nyght, that ye myghte se what waye to go and in a cloude by daye.

And the Lorde herde the voyce of youre wordes and was wroth and swore sayenge, the re shall not one of these men of this frowarde generacion se that good londe which I sware to geue vnto youre fathers, sau. Caleb the sonne of Iephune, he shall se it, and to him I will geue the londe which he hath walked in ad to his chilidren, because he hath contynually folowed the Lorde. Likewise the Lorde was angrye with me for youre sakes sayenge: thou al lo shalt not go in thither. But Iosua the sonne of Nun which stondeth before the, he shall go in thither. Bolde him therfore for he shall deuyde it vnto Israell. Moreouer youre chilidren whiche ye sayed shulde be a praye, and youre sonnes which knowe nether good nor bad this daye, they shall goo in thither ad vnto them I will geue it, ad they shall enioye it. But as for you, turne backe and take youre iurneye in to the wildernes: euuen the waye to the reed see.

Than ye answered and sayed vnto me: We haue

II. Chapter.

haue synned agenſt the Lorde: we will goo vp and fyghte, accordinge to all that the Lorde ouſt God comaunded us. And whē ye had gyrdes on euery man his wepons of warre and we re ready to goo vp in to the hilles, the Lorde ſayed vnto me ſayc vnto thē ſe that ye go not vp and that ye fyghte not, for I am not amōge you. If ye be plagued before your enemis.

*. And whē I told you ye wold not heare: but here thouſer ist the vreye diſobeyed the mouth of the Lorde, and went image of the preſumptuously vp in to the hilles.

thei like wife where Gods wordis is, the hilles, came out agenſt you and chafed you re they beſte as bees doo, and hewed you in Seir, euē vnto ne not ad whe re it is not the Horme. And ye came agayne and wept be bold. before the Lorde: but the Lorde wold not heare your voyce nor geue you audience. And ſo ye abode in Cades alōge ſeafon, accordinge vnto the tyme that ye there dwelt.

The ij. Chapter.

Then we turned and tooke oure iurney in to the wildernesſe, euē the weyē to the red ſee as the Lord comaunded me. And we compassed the mountayns of Seir a lōge tyme. Thē the Lorde ſpake vnto me ſaienge: Ye haue cōpaſſed this mountayns lōge ynough, turne you northwarde. And warne the people ſayc

II. Chapter.

Fo. III.

enge: Ye ſhall goo thorow the coſtes of your brethern the childeſ of Esau which dwell in Seir, and they ſhalbe afraied of you: But take good heſte vnto your ſelues that ye prouoke thē not, for I wil not geue you of their lōde, no not ſo moch as a fore breadeth: because I haue geue mount Seir vnto Esau to poſſeſſe. ye ſhall all bye meate of thē for money to drinke, and ye ſhall bye water of thē for money to drinke. For the Lorde thy God hath bleſſed the in all the workeſ of thine hāde, ad knew the as thou wē test thorow this greate wildernesſe. Moreouer the Lorde thy God hath bene with the thiſ. xij yeres, ſo that thou haſt lacked nothinge.

And whē we were departed from oure brethern the childeſ of Esau which dwell in Seir by the felde weyē from Elath ad Ezion Ga ber, we turned ad went the weyē to the wildernesſe of Moab. I hē the Lorde ſayed vnto me ſe that thou vexe not the Moabites, ne thet prouoke thē to batayle for I will not geue the of their lōde to poſſeſſe: because I haue geue Ar vnto the childeſ of Ioth to poſſeſſe. The Emimes dwelt there in in tymeſ past, a people grea te, many ad tal, as the Enakimes: which alſo we re takē for geanteſ as the Enakimes: And the Moabites called thē Emimes. In like maner the Horimes dwelt in Seir before time which the

the chldern of Esau cast out, and destroyed the
before them and dwelt there in their stede: as
Israel dyd in the londe of his possessiō which
the Lorde gaue them

Now ryle vpp(sayed I) and get you ouer the
ryuer Zared: and we went ouer the ryuer Zared,
The space in which we came from Cades ber-
nea vntill we were come ouer the ryuer Zared
was. xxxviiij. yeres: vntill all the generacion of
the men of warre were wasted out of the host
as the Lorde sware vnto the. For in dedle the
hande of the Lorde was agēst the, to destroye
them out of the host, till they were consumed.

And as soone as all the men of warre we-
re consumed and deed from amonge the peo-
ple, then the Lorde spake vnto me sayenge.
Thou shalt goo thoroow Ar the coste of Mo-
ab this daye, and shalt come nye vnto the
chldern of Ammon: se that thou vexe the
em not, nor yet prouoke them. For I will
not geue the of the londe of the chldern
of Ammon to possesse, because I haue ge-
uen it vnto the chldern of Ioth to possesse.
That also was taken for a londe of geaun-
tes and geauntes dwelt therim in olde tyme,
and the Ammonites called them Zam-
zumyms. A people that was great, ma-
ny and taule, as the Enakyms. But the
Lorde

Lorde destroyed them before the Ammo-
nites, and they cast them out and they dwel-
le there in their stede: as he dyd for the chldern
of Esau which dwell in Seir: euē as he destro-
yed the horyms before them, and they cast them
out and dwell in their stede vnto this daye.
And the Arims which dwelt in Hazarim euē
vnto Aza, the Caphthormys which came out
of Caphthor destroyed them and dwelt in the
ir rowmes.

Ryle vp, take youre journey and goo ouer
the ryuer Arnon. Beholde, I haue geuen in to
thy hād Sihō the Amorite kynge of Hesbō, and
his londe. Goo to and conquerre and prouoke
hit to batayle. This daye I will begynne to send
the feare and dreade of the vppon all nacionis
that are vnder al portes of heauen: so that whē
they heare speake of the, they shall tremble and
quake for feare of the.

Then I sent messengers out of the wilder-
nesse of Kedemoth vnto Syhon kynge of Hes-
bon, with wordes of peace saynge: Let me goo
thoroow thy londe. I will goo allwayes alonge
by the hye waye and will nether turne vnto the
righte hande nor to the left. Sell me meate for
money for to eate, and geue me drinke for mo-
ney for to drynke: I will goo thorowe by fote
only as the chldern of Esau dyd vnto me wh-
che

III. Chapter.

the dwell in Seir and the Moabites whiche
dwell in Ar) vntyll I be come ouer Iordayne,
in to the londe which the Lorde oure God ge-
ueth vs.

But Sihon the kinge of Hesbon wolde not
let vs passe by him, for the Lord thy God had
hardened his sprite and made his herte tough
because he wold delyuer him in to thy hondes
as it is come to passe this daye.

And the Lorde sayed vnto me: beholde, I
haue begonne to set Sihon and his londe befo-
re the: goo to and conquer, that thou mayst
possesse his londe. Then both Sihon and all
his people came out agenst vs vnto batayle
at Iahab. And the Lorde set him before vs,
and we smote hym and his sonnes and all hys
people.

And we toke all his cities the same season,
and destroyed all the citis with men, wemen,
and childern ad let nothinge remayne, saue the
catell only we caught vnto oure selues and the
spoyle of the cities which we toke, from Aro-
er vppon the brynde off the riuere off Arnon,
and the citie in the ryuer, vnto Gillead: there
was not one citie so stronge for vs. The Lorde
oure God delyuered all vnto vs: only vnto
the londe of the chilidern of Ammonye came
not, nor vnto all the coste of the riuere Iabock
ner

III. Chapter. Fo. XIII

nor vnto the cities in the mountaynes, nor
vnto what soeuer the Lorde oure God forba-
de vs.

¶ The. iii. Chapter.

Then we turned and went vpp the waye
to Basan. And Og the kinge of Basan
came out agenst vs. both he and all his people
to batayle at Edrey. And the Lorde sayed vnto
me: feare him not, for I haue delyuered him
and all his people ad his lande in to thy hande
ad thou shalt deale with hi as thou dealest with
Sihon kynge of the Amorites which dwelt at
Hesbon. And so the Lorde oure God dely-
uered in to oure handes, Og also the kinge off
Basan and al his folke, And we smote him vnto
till noughe was left him.

And we toke all his cities the same season
(for there was not a citie whiche we toke not
from them) even .iiij. score cities, all the region
of Argob, the kyngdome of Og in Basan.
All these cities were made stronge with hye
wallis, gates and barres, besyde vnwalled to-
wnes a greate mayne. And we vitterly destro-
ued them, as we played with Sihon kynge off
Hesbon: bringing to noughe al the cities with
men, wemen and childern. But all the catell
and the spoyle of the cities, we caughte for
oure

III. Chapter.

oure sefures.

And thus we toke the same ceason, the londe out of the hande of two kynges of the Amorites on the other syde Iordayne, from the ryuer of Arnon vnto mount Hermon (which Hermon the Sidons call Sirion, but the Amorites call it Senyr) all the cities in the playne ad all Gilead and all Basan vnto Salcha and Edeci, cities of the kingdome of Og in Basan. For only Og kynge of Basan remayned of the remnāt of the geauntes: beholde, his yernen bed is yet at Rabath amouge the chilđern off Ammō. ix. cubettes longe ad, iiiij. cubetes brode, of the cubettes of a man.

And when we had conquered this londe the same tyme, I gaue from Arroer which is upon the riuier of Arnon, and halfe inount Gilead and the cities thereof vnto the Rubenites, and Gadites. And the rest of Gilead and all Basan the kingdome of Og, I gaue vnto the halfe trybe of Manasse: all the regiō of Argob with all Basan was called the londe of geauntes. Lair the sonne of Manasse toke all the regiō of Argob vnto the costes of Gesuri ad Machati, and called the townes of Basan after his owne name: the townes of Lair vnto this daye. And I gaue half Gilead vnto Machir. And vnto Ruben ad Gad, I gaue from Gilead

ad viii

III. Chapter.

Fo. TIL

ad vnto the ryuer of Arnon ad half the valey ad the coste, euē vnto the ryuer Iabock which is the border of the chilđern of Ammon, and the feldes ad Iordayne with the coste, from Cenereth even vnto the see in the felde which is the salt see vnder the sprynges off Pilga eastwarde.

And I commaunded you the same tyme (ye Ruben ad Gad) sayeng: the Lorde your God hath geuen you this londe to enioye it: se that ye go harnessed before your brethern the chilđern of Israel, all that are me of earre amouge you. Youre wyues only youre chilđern ad youre catell (for I wote that ye haue moch catell) shall abyde in youre cities which I haue geuen you, vntyll the Lorde haue geue rest vnto your brethern as well as vnto you, and vntyll they also haue conquered the londe which the Lorde your God hath geuen them beyonde Iordayne: and then returne agayne every man vnto his possession which I haue geue you.

And I warned Iosua the same tyme sayeng thyne eyes haue sene all that the Lorde your God hath done vnto these two kynges, euē so the Lorde will doo vnto all kyngdomes wher thou goest. Feare them not, for the Lorde your God he it is that fighteth for you.

And I besoughte the Lorde the same tyme sayeng

III. Chapter.

Sayenge: O lorde Iehoua, thou hast begonne to shewe thy seruaunte thy greatnessse and thy mightie hande for there is no God in heauen nor in erth that can do after thy workes and after thy power: let me goo ouer ad se the good onde that is beyonde Iordayne, that goodly Iye contre and Libanon. But the Lorde was angrie with me for youre sakes and wolde not heare me, but sayed vnto me, be content, and speake henceforth no moare vnto me of this matter. Get the vp in to the toppe of Pilga ad lifte upp thine eyes west, north, south ad easte, ad beholde it with thyne eyes for thou shalt not goo ouer this Iordayne. Moreouer, charge Iosua and corage him and bolde him. For he shall go ouer before his people, and he shall deuyde the londe which thou shalt se vnto them. And so we abode in the valaye besyde Beth Peor.

¶ The. iiiij. Chapter.

And now herken Israel vnto the ordinances ad lawes which I teache you, for to doo them, that ye maye lyue ad goo ad con-
No:ner yet corrupt it vnto quere the londe which the Lorde God of you the falle glorie re fathers geueth you. Ye shall put nothinge to a divine rebuke. And bothe false lether doo ought there from, that ye maye kepe the

III. Chapter. Fo. XVI.

the commandmentes off the Lorde youre God which I commaunde you. Yore eyes haue sene what the Lorde dyd vnto Baal Peor: for al the men that folowed Baal Peor, the Lorde youre God hath destroyed from amōge you: But ye that clauē vnto the Lorde youre God, are alyue every one of you this daye. Beholde, I haue taught you ordinances and lawes, soche as the Lorde my God commaūded me, that ye shulde do euē so in the londe whether ye goo to possesse it.

Kepe them therfore and doo them, for that is youre wisdome and understandyng in the syghte of the nacyons: whiche when they haue herde all these ordinances, shal saye: O what a wylc and understandyng people is this greate nacion. For what nacyon is so greate that hath Goddes so nyc vnto hym: as the Lorde oure God is nyc vnto vs, in all thinges, when we call vnto hym? Yee, and what nacyon is so greate that hath ordinances and lawes so ryghtuousse, as all thy lawe whiche I sett before you this daye.

Take heide to thy selfe therfore only ad kepe thy soule diligently, that thou forgett not the thinges which thyne eyes haue sene and that they departe not out of thyne harte, all the dayes of thine life: but teach them thy sonnes Teach your children.

nes

III. Chapter.

nes, ad thy sonnes sonnes. The daye that I stode before the Lorde youre god in Horeb, whē he sayed vnto me, gather me the people togerher, that I maye make them heare my wordes that they maye lerne to fere me as longe as thei lyue vpon the erth and that they maye teache their childern: ye came ad stode also vnder the hyll ad the hyll burnt with fire: euē vnto the myddes of heauē, ad there was darcynesse, cloodes ad myst. And the Lorde spake vnto

The voice is you out of the fire ad ye herde the voyce of the all to gether: wordes: But sawe no ymage, saue herde a roye ought men ce only, to howe the herdes,

And he declared vnto you his couenant, which he commaunded you to doo, euē x. verses and wrote them in two tables of stoeue. And the Lorde commaunded me the same season to teache you ordynaunces and lawes, for to doo them in the Ionde whether ye goo to possesse it

Take hede vnto youre selues diligently as pertayninge vnto youre soules, for ye sawe no maner of ymage the daye when the Lorde spake vnto you in Horeb out of the fire: leſt ye marre youre selues and make you grauen ymagēs after what soeuer likenesse it be: whether after the likenesse of man or womā or any maner beest that is on the erth or of any maner fether

red.

III. Chapter

Fo. IX.

red foule that fletch in the ayre, or of any maner worme that crepeth on the erth or of any maner fysh that is in the water beneth the erth: Ye and leſte thou lyfze vpp thyne eyes vnto heuen, and when thou seyst the sonne and the moone and the starres and what soeuer is contayned in heauen, shuldest be disceaued and shuldest bow thi ſelfe vnto them ad ſerue the thinges which the Lorde thy God hath diſtributed vnto all nacions that are vnder al quarters of heauen.

For the Lorde toke you and broughte you out of the yernen fornace of Egypce, to be vnto him a people of inheritaunce, as it is come to paſſe this daye. Forthermoare, the Lorde was angrye with me for youre fakes and swaſte, that I ſhulde not goo ouer Iordane and that I ſhulde not goo vnto that good londe, which the Lorde thy God geueth the to enheritaunce. For I muſt dye in this londe, and ſhall not goo ouer Iordane: But ye ſhall goo ouer and conquere that good londe

Take hede vnto youre selues therfore, that ye forgett not the appoyntment of the Lorde youre God which he made with you, and that ye make you no grauen ymage of what soeuer it be that the Lorde thi God hath for-

C bidden

III. Chapter.

bidden the. For the Lorde thy God is a cōslūminge fyre, and a gelouise God.

Yf after thou hast gotten childern and chil ders childern and hast dwelt longe in the lon de, ye shall marre youre selues and make grauen ymages after the liknesse of what so euer it be, and shall worke wickednesse in the syghe of the Lorde thy God, to prouoke him. I call heauen and erth to recordre vnto you this daye, that ye shall shortly peressh from of the londe whether ye goo ouer Iordayne to posseſſe it: Ye shall not prolonge youre dayes therin, but shal shortly be destroyed. And the Lorde shall scater you amoungē nacions, and ye shalbe leſte few in numbre amoungē the people whither the Lorde shall bryngē you: and there ye shall ſcru goddes which are the workeſ of mans hande, wod and ſtone which nether ſe nor heare nor eate nor ſmell.

Neuer the later ye shall ſeke the Lorde youre God euen there, and ſhalt fynde him yf thou ſeke him with all thine herte and with all thy ſoule. In thi tribulacion and when all theſe thinges are come apon the, euen in the later dayes, thou ſhalt turne vnto the Lorde thy God, and ſhalt herken vnto his

III. Chapter.

Fo. X.

to his voyce. For the Lorde thy God is a pitiefull God: he will not forſake the nether deſtroye the, nor forgett the appoynment ma de with thy fathers which he ſware vnto them.

For axe I praye the of the dayes that are past which were before the, ſence the daye that God created man vpon the erth and from the one syde of heauen vnto the other whether any thinge hath bene lyke vnto thiſ greate thinge or whether any ſoche thinge hath bene herde as it is, that a nacion hath herde the voyce of God ſpeakinge out of fyre as thou haſt herde, and yet lyued? ether whether God affayed to goo and take him a people from amoungē nacions, thoroſe te mptaciones and sygnes and wonders and thoroſe warre and with a mightie hande and a ſtretched out arme and wth myghtye terriblie fightes, acordyngē vnto all that the Lorde your God dyd vnto you in Egipte beforē your eyes:

Vnto the it was ſhewed, that thou myghte knowe, how that the Lorde he is God and that there is none but he. Out of heauen he made the heare his voyce to narter the, and vpon erth he ſhewed

C if.

III. Chapter.

the his greate fyre, and thou hardest his wodes out of the fyre. And because he loued thy fathers, therfore he chose their seed after them and broughte the out with his presence and with his myghtye power of Egipce: to thrust out nations greater ad myghtyer then thou before the, to bringe the in and to geue the their londe to inheritaunce: as it is come to passe this daye.

Vnderstonde therfore this daye and turne it to thine herte, that the Lorde he is God in heauen aboue and vpon the erth beneth ther is no moo:kepe therfore his ordynaunces, and his commaundmentes which I commaunde the this daye, that it maye goo well with the and with thi childern after the and that thou mayst prolonge thy dayes vpon the erth wch the Lorde thi God geueth the for euer.

Then Moyses seuered.ijj. cities on the other syde Iordan towarde the sonne rynginge, that he shulde sle thiter which had kylled his neygh boure vnowares and hated him not in tyme past and therfore shulde sle vnto one of the same ci ties and lyue: Bezer in the wildernes vnu in the playne contre amonge the Rubenites: and Ramoth in Gilead amonge the Gad dites and Solan in Basan amonge the Ma nassites.

This

V. Chapter.

Fo. II.

This is the lawe which Moyses set before the childern of Israel, and these are the witnesse, ordynaunces and statutes which Moyses tolde the childern of Israel after they came out of Egipce, on the other syde Iordan in the valey besyde Beth Peor in the londe of Sihō kinge of the Amorites which dwelt at Hes bon, whom Moyses and the childern of Israel smote after they were come out of Egipce, ad conquered his lande and the lande of Og kinge of Basan.ij. kynges of the Amorites on the other syde Iordan towarde the sonne rynginge: from Aroar vpon the bancke of the ryuer Arnon, vnto mount Sion which is called Hermon ad all the feldes on the other syde Iordan eastwarde: even vnto the see in the feldes vnder the springes of Pisga.

The. v. Chapter.

And Moyses called vnto all Israell and sayed vnto them: Hear Israel the ordynaunces and lawes which I speke in thyne eares this daye, and lerne them and take hede that ye doo them. The Loode oure God made an appointment with us in Horeb. The Lorde made not this bonde with oure fathers, but with us: we are they, which are all heare

V. Chapter.

alheare a lyue this daye. The Lord talked wi-
th you face to face in the mount out of the fyre.
And I stode betwene the Lorde and you the
same tyme, to shewe you the sayenge of the
Lorde. For ye were afraied of the fyre and
therfore went not upp in to the mount and he
sayed.

I am the Lorde thy God which brought
the out of the lode of Egypce the houſſe of bo-
dage. Thou ſhalt haue therfore none other
goddes in my preſence.

Thou ſhalt make the no grauen Image off
any maner lykenesse that is in heauen abo-
ue, or in the erth beneth, or in the water
beneath the erth. Thou ſhalt nether bowe
thy ſelf vnto them nor ſerue them, for I the
Lorde thy God, am a gelouſe God, riſettin-
ge the wikedneſſe of the fathers vppon the
childefrom, even in the thyrde and the fourth
generacion, amouge them that hate me;
and ſhew mercye apon thouſandeſ amon-
ge them that loue me and kepe my comman-
dmentes.

Thou ſhalt not take the name of the Lor-
de thy God in vayne: for the Lorde will not
holde him giltelſſe, that taketh his name in
vayne.

Kepe the Sabbath daye that thou sancti-
fic

V. Chapter.

Fo. XII.

ſle it, as the Lorde thy God hath comma-
unded the. Syxe dayes thou ſhalt laboure
and doo all that thou haſt to doo, but the
ſeuenth daye is the Sabbath of the Lorde
thy God: thou ſhalt doo no maner worke,
nether thou nor thy ſonne nor thy dough-
ter nor thy ſeruaunte nor thy mayde nor thi-
ne oxe nor thyne asse nor any of thi catell
nor the ſtranger that is within thi cytye,
that thi ſeruaunte and thi mayde maye reſt
as well as thou. And remembre that thou

wast a ſeruaunte in the londe of Egypte a cause why
we oughte to
kepe his com-
maundmentes
not. and how that the Lorde God, brought the
out thence with a myghtye hande and a ſtrete the pope doth
ched out arme. For which cause the Lor-
de thy God commaundeth the to kepe the
Sabbath daye.

Honoure thi father and thi mother, as the
Lord thi God hath commaundeth the: that thou
mayſt prolonge thi dayes, and that it maye go
well with the on the londe, which the Lorde
thy God geueth the.

Thou ſhalt not ſee.

Thou ſhalt not breake wedlocke.

Thou ſhalt not ſteale.

Thou ſhalt not beare false witneſſe agenſt
thy neigbour,

Thou ſhalt not luste after thi neigbours
wyfe

V. Chapter.

wife: thou shal not couet thi neyghhours hou-
sse, felde, seruaunte, mayde, oxe, asse nor ought
that is thi neghbours.

These wordes the Lorde spake vnto al y-
ure multitude in the mount out of the fyre,
cloude and darcnesse, with a loude voyce
and added nomoare there to, and wrote them
in ij. tables of stone and delyuerner them vnto
me.

But as soone as ye herde the voyce out off
the darcnesse and sawe the hill burne with fy-
re, ye came vnto me all the heedes of youre tri-
bes and youre elders: and ye sayed: beholde, the
Lorde oure God hath shewed us his glorie
and his greatnessse, and we haue herde his voy-
ce out of the fyre, and we haue sene this daye
that God maye talke with a man and he yet
lyue. And now wherfore shulde we dye that
this greate fyre shulde consume us: Yf we shul-
de heare the voyce of the Lorde oure God
any moare, we shulde dye. For what is any
flesh that he shulde heare the voyce of the ly-
uyng God speakeynge out of the fyre as we
haue done and shulde yet lyue: Goo thou ad
heare all that the Lorde oure God sayeth,
and tell thou vnto us all that the Lorde ou-
re God sayeth vnto the, and we will heare it
and doo it.

And

VI. Chaptr.

Fo. XIIII,

And the Lorde herde the voyce of youre
wordes when ye spake vnto me, and he sayed
vnto me: I haue herde the voyce of the wordes
of this people which they haue spokē vnto the
they haue well sayed all that they haue sayed.
Oh that they had soche an herte with them to
feare me ad kepe all my commaundmentes al-
waye, that it myghte goo well with them and
with their chilidren for euer. Goo ad saye vnto
them: gett you in to youre tentes agayne, but
stonde thou here before me and I will tell the
all the commaundmentes, ordinaunces ad la-
wes which thou shalte teache the, that they may
doo them in the londe whiche I geue them to
posseſſe.

Take hede therfore that ye do as the Lorde
youre God hath commaunded you, and turne ^{walke stray} not asyde: ether to the righte hande or to the lef-
te: but walke in all the wayes which the Lorde
youre God hath cōmaunded you, that ye maye
lyue and that it maye goo well with you ad that
ye maye prolonge youre dayes in the lond whi-
che ye shall posseſſe.

¶ The. vi. Chapter.

THeſe are the commaundmentes, ordina-
unces and lawes which the Lorde youre
God commaunded to teach you, that ye might
doo them in the londe whither ye goo to pos-
ſeſſe

VI. Chapre.

selle it: that thou mightest feare the Lorde thy God, to kepe all his ordinaunces and his com maundmentes which I commaunde the, both thou and thy sonne and thy sonnes sonne all dayes off thy lyfe, that thy dayes maye be pro longed. Heare therfore Israel and take hede that thou doo thereafter, that it maye goo well with the and that ye maye encrease myghtelye uē as the Lord God of thy fathers hath promy sed the, a lōde that floweth with mylk and hony

Heare Israel, the Lorde thy God is Lorde only and thou shalt loue the Lorde thy God

with vs for a
saye mā to lo
ke of gods a
orde or to reāthou shalt whett them on thy chldern, and sh
alt talke of them when thou art at home in thy
ne houſſe and as thou walkest by the waye, and
when thou lyest doun and when thou ryest
vpp: and thou shalt bynde them for a sygne vpon
thyne hande. And they shalbe papers off
remembraunce betweene thyne eyes, and shalt
write them vpon the postes of thy houſſe and
vpon thy gates.

And when the Lorde thy God hath borou ght the in to the lond which he sware vnto thy fathers Abraham, Isaac and Iacob, to geue the with greate and goodly cities which thou byl

VI. Chapre.

Fo. XIII.

dest not, and houſſes full of all maner goodes which thou filleſt not, and welles dygged which thou dyggedest not, and vynes and olyue trees which thou plantedest not, and whē thou hast eaten, and art full: Then beware lest thou forget the Lorde which broughte the out off the lande of Egyp̄e the houſſe of bondage. But feare the Lorde thy God and serue hym, and ſiere by his name, and ſe that ye walke not after ſtroune goddes of the Goddes off the nacyons whiche are aboue you. For the Lorde thy God is a gelouſe God among you leſt the wrath of the Lorde thy God waxe hotte vpon the and deſtroye the from the erth.

Ye ſhall not tempte the Lorde your God as ye dyd at Masa. But ſe that ye kepe the com maundmentes of the Lorde your God, his Right in god witnessſes and his ordinaunces which he hath commaunded the, and ſe thou doo that which is right and good in the lyghte of the Lorde: that thou mayſt proſper and that thou mayſt goo and conquer that good lāde which the Lorde deſware vnto thy fathers, and that the Lorde maye cast out all thine enemies before the as he hath ſayed.

When thy ſonne axeth the in tyme to come Teach your
childern.
ſayenge: What meaneth the witnessſes, ordina unces

VII. Chapitre.

uncess and lawes which the Lorde oure God hath commaunded you? Then thou shalst saye vnto thy sonne: We were bondmen vnto Pha rao in Egipce, but the Lorde brought vs out of Egipce with a mightie hande. And the Lorde shewed signes and wondres both greate and evell vppon Egipce, Pharao and vppon all his housholde, before oure eyes and broughte vs from thence: to bryn ge vs in and to geue vs the londe which he sware vnto oure fathers. And therfore comauanded vs to do all these ordinances and for to feare the Lord oure God, for oure welth alwayes and that he might saue vs,

The outwar
de deade is ri
ghiuouesesse
vnto the avo
dinge of puni
shment, threte
ninges and cur
ses and to optes
ne temporal
blessinges but
vnto the lide
to come: thou
must have the
rightiuouesesse
nacions before the: the Hethites, the Girgolit
tes, the Amorites, the Cananites, the Pierches
and forgeue-
ttes, the Heuites and the Iebulites: viij. nacions
and promise
moo in numbre and mightier than thou: and whē
aneritance
the Lorde thy God hath sett them before the
worce of to- that thou shuldest smyte them se that thou vte
rly destroye them and make no couenant with

¶ The. viij. Chapte.

Whē the Lorde thy God hath broughte the in to the lond whither thou goest to possesse it, and hath cast out manye nacions before the: the Hethites, the Girgolites, the Amorites, the Cananites, the Pierches and forgeuettes, the Heuites and the Iebulites: viij. nacions and promise mōo in numbre and mightier than thou: and whē aneritance the Lorde thy God hath sett them before the worke of to- that thou shuldest smyte them se that thou vterly destroye them and make no couenant with

VII. Chapter.

Fo. XV

with them nor haue compassion on them. Al so thou shalt make no mariages with them, neither geue thy daughter vnto his sonne nor take his daughter vnto thy sonne. For they will make youre sonnes departe fro me and serue straunge Goddes, and then will the wrath off the Lorde waxe whote vppon you and destro- ye you shortly.

But thus ye shall deale with them: ouerthrew their alters, breake downe their pilers, cut downe their groves and burne their ymages wi- th fyre. For thou art an holy nacion vnto the Lorde thy God the Lorde thy God hath chosen the to be a severall people vnto him self of all nacions that are vppon the erth. It was not because of the multitude of you aboue all nacions, that the Lorde had lust vnto you and cho- se you. For ye were fewest of all nacions: But because the Lorde loued you and because he wolde kepe the othe which he had sworne vnto youre fathers, therfore he brought you out of Egipce with a mightie hande and deluyered you out of the houſe of bondage: euē frō the hande of Pharao kinge of Egipce.

Understonde therfore, that the Lorde thy God he is God and that a true God, which ke- peth poynntment and mercy vnto them that loue him and kepe his comauandmentes, even thoro

Gods awne
goodnesse and
his awne true
erth causeth hi
to worke.

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thowere out a thousandde generacions and re-
Before his fa-
ce in his pre-
sence, whiche he that he bringeth them to noughe, and wil not
loketon. defferre the tyme vnto him that hateth hi but
will rewarde him before his face. Kepe therfo
re the commaundementes, ordinaunces and la
wes which I commaunde you this daye, that ye
doo them.

Yf ye shall herken vnto these lawes and shall
obserue and do them, then shall the Lorde thy
God kepe poyntment with the and the mercy
which he swore vnto thy fathers and will loue
the, blesse the and multiplye the: he will blesse
the frute of thy wombe and the frute of thi fel
de, thy corne, thy wyne and thy oyle, the frute
of thyne oxen and the flockes of thy shepe in
the londe which he swore vnto thy fathers to
geue the. Thou shalt be blessed aboue all na
cions, there shalbe neither man nor woman on
frutefull amoung you, nor any thinge vnfrute
full amoung yourte extell. Moreover the Lor
de will turne from the all maner infirmityes,
and will put none off the euell dyscauses off
Egipte (whiche thou knowest) apon the,
but wyll sende them vpon them that hate
the.

Thou shalt bringe to noughe all nacions
which the Lorde thy God delyuereth the, thy
ne eye

VII. Chapter.

Fo. XVI

ne eye shall haue no pitie vpon them nether
shalt thou serue their goddes, for that shalbe
thy decaye. Yf thou shal saye in thine hert the
se nacions are moo than I, how ca I cast them
out? Feare the not, but remembre what the Lor
de thy god dyd vnto Pharao and vnto all Egi
pte, and the greate temptacions which thine eyest
saw, and the signes and wonders and mightie ha
de and stretched out arme wherewith the Lord
thy god broughte the out: euē so shall the Lor
de thy God doo vnto all the nacions of which
thou art afraied.

Thereto, the Lorde thy God will send hor
nettes amoung them vntyll they that are leste,
and hyde them selues frō the, be destroyed. Se
thou feare the not for the lord thi god is amōg
you a mightie god and a terrible. The Lord thy
god will put out these nacions before the a litle
and a litle: thou maist not cōsume the at ūce lest
the beestes of the felde encrease vpō the. And
the lorde thy god shall delyuer the vnto the and
sterre vp a mightie tempest amōg the, vntill thei
be brought to noughe. And he shal deliuer the
ir kinges in to thine hāde, and thou shalt destro
ye their names frō vnder heauē. There shal no
mā stonde before the, vntill thou haue destro
yed them. The images of their goddes thou
shalt burne with fire, and se that thou couet not
the si

VIII. Chapter

the syluer or golde that is on them nor take it vnto the, lest thou be snared therewith. For it is an abhominacyon vnto the Lorde thy God. Brynge not therfore the abhominacyon to thyne houesse, lest thou be a damned thynge as it is : but vterlye defye it and abhorre it, for it is a thinge that must be destroyed.

¶ I he. viij. Chaptre.

All the commaundmentes which I commaunde the this daye ye shal kepe for to do them, that ye maye lyue and multiplye and goo and possesse the londe whiche the Lorde shware vnto youre fathers. And thinke on all the waye which the Lorde thy God led the th. is. xl. yere in the wildernes, for to humble the ad to proue the, to wete what was in thine herte, whether thou woldest kepe his commaundmentes or no. He humbled the and made the hongre and fed the with man which nether thou nor thy father knewe of, to make the know that a man must not lyue by bred only : but by al that procedeth out of the mouth of the Lorde must a man lyue. Thy rayment waxed not olde vpon the, nether dyd thy fete swell thy xl. yere.

Understonde therfore in thine herte, that as a man neirereth his sonne, even so the Lorde thy God i. art. reth the. Kepe therfore the commaund-

*The word is
life*

VIII. Chapter. Fo. XVII.

maundmentes of the Lorde thy God that thou walke in his wayes and that thou feare him For the Lorde thy God bringeth the in to a good lande, a londe of riuers of water, of fountains and of springes that springe out both in valayes and hylles: a londe of whete and of barley, of vynes, figtrees and pomgranates, a lond of olyuetrees with oyle and of honye: a londe wherin thou shalt not eate bred in scarcenesse, and wherin thou shalt lacke nothinge, alonde whose stones are yernie, and out of whose hylles thou shalt dygge brasse. When thou hast eaten therfore and filled thy selfe, then blesse the Lord for the good lond which he hath geuen the.

But bewarre that thou forgett not the Lorde thy God, that thou woldest not kepe his commandmentes, lawes and ordinances which I commaunde the this daye: yee and when thou hast eat ad filled thy selfe ad hast bylt goodly housses ad dwelt therin, ad when thy beesse ad thy shepe are waxed manye ad thy syluer ad golde is multiplied ad all that thou hast encresed, then bewarre lest thine herte ryse ad thou fotgett the Lorde thy God which brought the out of the londe of Egipte the houesse of bondage, ad which led the in the wildernes both greate ad terrible with fyre serpentes ad scor-

D i pions

IX. Chapter.

plōs ȝd thurste where was no water which br̄ought the water out of the rocke of flynt: whi che fed the in the wildernesse with Man whi re of thy fathers knewe not, for to humble the and to proue the, that he might doo the good at thy later ende.

And beware that thou saye not in thine her te, my power and the might of myne awne hāde hath done me all these actes: But remembre Gods power
worketh and
saw we. the Lorde thy God, how that it is he which gaue the power to do māfully, for to make good the promelle whiche he sware vnto thy fathers, as it is come to passe this daye,

For yf thou shal forgeit the Lorde thy god and shal walke after straunge goddes and ser ue them and worsheppe them, I testyfye vnto you this daye, that ye shall surely perysh. As the nacyons whiche the Lorde destroyeth before the, euen so ye shall peryshe, because ye wolde not herken vnto the voyce of the Lord your God.

The. ix. Chapter.

Heare Israel, thou goest ouer Ioadayne this daye, to geo and conquer nacions greater and mightier than thy selfe, and cities greate ȝd walled vp to heauen, ȝd people greate and tall, euen the childern of the Enak me, which thou knowest and of whom thou hast herde

IX. Chapter.

Fo. XVIII.

herde saye who is able to stond before the chil dren of Enak? But understande this daye th̄ at the Lorde thy God which goeth ouer befor e the a consumyng fite, he shall destroye them and he shall subdue them before the. And thou shalt cast them out, and brynge them to noughe quycly as the Lorde hath sayed vnto the.

Speake not in thyne hett, after that the Lorde thy God hath cast them out before the sa yenge: for my righteousnes the Lorde hath br̄ought me in to the possesse this lōd. Nay, but for the wickednesse of these nacions the Lord doth cast the out before the. It is not for thy ri ghtuousnes sake ȝd right hert that thou goest to possesse their lōd: But partly for the weke dnesse of these nacions, the Lorde thy god doth cast the out before the, and partly to performe that whiche the Lorde thy God sware vnto thi fathers, Abraham, Isaac and Iacob.

Understoned therfore that it is not for thy ri ghtuousnes sake, that the Lorde thy God doth geue the this good lēnd to possesse it, for thou art a stisnecked people. Remēbre ȝd forgeit not how thou prouokedest the Lorde thi god in the wildernesse: for sens the daye that thou camest out of the lond of Egyp̄ te vntyll ye camme vnto this place, ye haue rebelled agenst the

D ij. Lōs

IX. Chapter.

Lorde. Also in Horebye angred the Lorde so that the Lorde was wroth with you, euē to haue destroyed you, after that I was gone vpp in to the mount, to fett the tables of stone, the tables of appoyntment which the Lorde made with you. And I abode in the hyll. xl. dayes ad xl. nyghtes and nether ate bred nor dranke wa-
ter. And the Lorde deluyered me two tables of stone witten with the finger of God, and in them was acordynge to all the wordes which the Lorde sayed vnto you in the mount out of the fire in the daye whē the people were gath-
ed together.

And whē the. xl. dayes and. xl. nyghtes we-
re ended, the Lorde gaue me: the two tables off stone, the tables of the testament, and sa-
yed vnto me: Vpp, and get the dounے quycke-
ly from hence, for thy people which thou hast
broughte out of Egipce, haue marred them
selues.

They are turned attonce out of the waye, whi-
che I commaunded them, and haue made the
a god of metall. Furthermore the Lorde spa-
ke vnto me sayenge: I se this people how that
it is a stiff-necked people, let me alone that I
maye destroye them and put out the name off
them from vnder heauen, and I will make off
the a nacion both greater ad moo than they.

And

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Fo. XIX

And I turned awaye and came dounے from
the hyll (and the hyll burnt with fire) and had
the two tables of the appoyntment in my han-
des. And when I loked and sawe that ye had
synned agenst the Lorde youre God and had
made you a calfe of metall and had turned at-
tonce out of the waye whiche the Lorde had
commaunded you. The I toke the two tables
and cast them out of my two handes, and bra-
ke the before youre eyes. And I fell before the
Lorde: euē as at the first tyme. xl. dayes ad. xl.
nyghtes and nether ate bred nor dranke water
ouer all youre synnes whiche ye had synned in
doyng wekedly in the syght of the Lorde ad
in prouokinge him. For I was afraied of the
wrath and fearsnesse wherwith the Lord was
angrie with you, euē for to haue destroyed you
But the Lorde herde my petition at that ty-
me also.

The Lorde was very angrie with Aaron al-
so, euē for to haue destroyed him: But I made
intercession for Aarō also the same tyme. And
I toke youre synne, the calfe which ye had ma-
de ad burnt him with fire ad stampē him and
grounde him a good, euē vnto smal dust. And
I cast the dust threcof in to the broke that des-
cended out of the mount.

Also at habeera and at Masa and at the
sepul

IX. Chapter.

Sepulchres of lust ye angred the Lorde, yee ad
when the Lorde sent you from Cadis Berna
sayenge: goo vpp and conquerre the lond whis
che I haue geuen you, ye disobeyed the mouth
of the Lorde youre God, and nether beleued
hi nor herkened vnto his voyce. Thus ye haue
bene disobediēt vnto the Lord, sence the daye
that I knew you.

*Leter to pra
yng.*
And I fell before the Lorde .xl. dayes and
.xl. nightes whiche I laye there, for the Lorde
was minded to haue destroyed you. But I ma-
de intercession vnto the Lorde and sayed: O
Lorde Ichoua, destroye not thy people and thy
ne enheritaūce which thou haft delyuered tho-
row thi greatnessse and which thou haft brou-
ght out of Egypce with a mightie hand. Remē
bre thy seruautes Abraham, Isaac and Iacob
and loke not vnto the stoburnesse of this peo-
ple nor vnto their wckednesse and synne: leſt
the londe whence thou broughtest them saye:
Because the Lorde was not able to bryngē
them in to the londe which he promyſed them
and because he hated them, therfore he caried
them out to destroye them in the wildernesſe.
Moreouer they are thy people and thine en-
heritaunce, whiche thou broughtest out with
thy myghtye power and wyth thy ſtretched out
arme.

X. Chapter.

Fo. XX

C The.x. Chapte.

In the ſame ceaſon the Lordſayed vnto me
Hewe the two tables of ſtone like vnto the
firſt and come vp vnto me in to the mount ad
make the an Arke of wod, and I will wryte in
the table, the wordes that were in the firſt ta-
bles which thou brakeſt, ad thou ſhalt put the
in the arke. And I made an arke of ſethi wod
ad hewed two tables of ſtone like vnto the firſt
ſt, ad went vp in to the mountayne and the ij.
tables in myne hande.

And he wrote in the tables, acording to the
firſt wriſtinge (the x. verſes whiche the Lorde
ſpake vnto you in the mount out of the fire in
the daye when the people were gathered) ad ga-
ue the vnto me. And I departed ad came dou-
ne frō the hyll and put the tables in the arke
which I had made: ad there they remayned, as
the Lorde commaunded me.

And the childeſ of Iſrael toke their iurney
from Beroth Be Iakē to Moſera, where Aarō
dyed ad where he was buried, ad Eleazer his
ſonne became preaſt i his ſteade. And frō theſe
ce they departed vnto Gudgod: ad frō Gud-
god to Iathbath, a lōd of riuers of water. And
the ſame ceaſon the Lorde ſeparated the trybe
of Leui to beare the arke of the appoyntment
of the

X. Chapter.

of the Lorde and to stonde before the Lorde, ad to ministre vnto him and to blesse in his name vnto this daye. Wherfore the Leuites haue no parte nor enheritaunce with their brethern. The Lorde he is their enheritaunce, as the Lorde thy God hath promyfed them.

And I taried in the mount, euē as at the first tyme. xl. dayes and. xl. nyghtes and the Lorde herkened vnto me at that tyme also, so that the Lorde wolde not destroye the. And the Lorde sayed vnto me: vpp ad goo forth in the iourney before the people and let them goo in ad con- que the lond which I sware vnto their fath- ers to geue vnto them.

And now Israel what is it that the Lord thi God requyreh of the, but to feare the Lord thi God and to walke in all his wayes and to loue him and to serue the Lorde thy God with all thyne herte and with all thy soule, that thou kepe the commaundementes of the Lorde ad his ordinaunces which I commaunde the this da- ye, for thy welth. Beholde, heauen and the hea- uen of heauens is the Lordes thy god, and the erth with all that therein is: only the Lorde had a lust vnto thy fathers to loue them, and therfore chose you theire seed after them off all nacyons, as it is come to passe this da- ye.

Circum-

XI. Chapter.

Fo. XXI.

Circumcise therfore the foreskynne of you re hertes, and be no longer sciffnecked. For the Lorde youre God, he is God of goddes and lorde of lordes, a greate God, a myghtye and a terreble which regardeth no mans per- son nor taketh giftes: but doeth right vnto the fatherlesse and wedowe and loueth the straun- ger, to geue him fode and rayment. Loue ther- fore the straunger, for ye were stranglers you relues in the londe of Egypce.

Thou shalt feare the Lorde thi God and serue him and cleave vnto him ad swere by his name, for he is thi prayse ad he is thi God that hath done these greate and terreble thinges for the, which thine eyes haue sene. Thi fathers went doun in to Egypce with .lxx. soules, ad now the Lorde thi God hath made the as the starres of heauen in multitude.

The xi. Chapter.

Loue the Lorde thi God and kepe his obseruaunces, his ordinaunces, his lawes and his commaundementes alwaye. And call to mynde this daye that which youre childern haue nether knownen nor sene: euē the nurtur- re of the Lorde youre God, his greatnesse, his myghtye hande and his stretched out arme: his miracles and his actes which he dyd amonge the

XI. Chapter.

the Egypciās, even unto Pharaō the kinge off Egypciā and vnto all his lōde: ād what he dyd vnto the host of the Egypciās, vnto their horses ād charettes, how he brought the water of the red see vppon thē as they chased you, and how the Lorde hath brought them to nought vnto this daye: ād what he dyd vnto you in the wildernesse, vntill ye came vnto this place: ād what he dyd vnto Dathan and Abiranī the sonnes of Eliab the sonne of Ruben, how the erth opened hir mouth ād swallowed thē with their housholdes and their tentes, ād all their substāce that was in their possesſiō, in the mydes of Israel.

For youre eyes haue sene all the greate dea- des of the Lorde which he dyd. Kepe therfore al the cōmaundmentes which I cōmaunde the this daye that ye maye be stronge ād goo and conquerē the londe whither ye go to posseſſe it, ād that ye maye prolonge youre dayes in the londe which the Lorde ſware vnto youre fa- thers to geue vnto them ād to their ſeed, a lon- de that floweth with mylke and honye.

For the londe whither thou goest to posſeſſe it, is not as the londe of Egypciā whence thē cameſt out, where thou ſowest thi ſeed and wateredest it with thi laboure as a garden of herbes: but the londe whither ye goo ouer

to po.

XI. Chapter.

Fo. XXII.

to posſeſſe it, is a londe of hilles and valeyes and drynketh water of the rayne of heauē, and a londe which the Lorde thi God careth for. The eyes of the Lord thi God are always apō it, from the begynnyng of the yere vnto the la- ter ende of the yere.

Yf thou ſhalt herken therfore vnto my commaundementes which I commaunde you this daye, that ye loue the Lorde youre God and ſerue him with all youre hertes and wi- th all youre ſoules: then he will geue rayne vnto youre londe in due ſeafon, both the fyrl rayne and the later, and thou ſhalt gather in thy corne, thy wyne and thyne oy- le. And he will ſende grasse in thy feldes for thy catell: and thou ſhalt eate and fyll thy ſelfe.

But beþarre that youre hertes diſceave you not that ye turne abyde and ſerue ſtroung goddes and worſhepe them, and thē the wi- th of the Lorde waxe hote vpon you ād ſhoot vp the heauen that there be no rayne and that youre londe yeld not hir frute, and that ye pe- reſh quickly from of the goodlōde which the Lorde geueth you.

Putt vp therfore theſe my wordes in you- re hertes and in youre ſoules, and bynde thi- em fer a hyghe vnto youre handes, and lett them

XI. Chapter.

them be as papers of remembraunce betwene
youre eyes, and teach them youre children: so
that thou * talke of them when thou syttest in
thyne houſſe, and when thou walkest by the
waye, and when thou lyest dounē and when
thou ryſſest upp: yee and write them vpon the
dorepostes of thine houſſe and vpon thi ga-
tes, that youre dayes may be multiplied aſt the
dayes of youre children apon the erth which
the Lorde ſware vnto youre fathers to geue
them, as longe as the dayes of heauē laſt vpon
the erth.

Talke of them
þynkhol ſayc
oure prelaſc

For yf ye ſhall kepe all theſe comaundmen-
tes which I comaunde you, ſo that ye doo the
and loue the Lorde youre God and walke in
all his wayes and gleaue vnto him. Then will
the Lorde caſt out all theſe nacions both gre-
atter and myghter then youre ſelues. All the
places where on the ſoles of youre ſete ſhall
treade, ſhall be youres: euen from the wilderneſſe
and from Libanon and from the ryuer Eu-
phrates, euen vnto the vttemoſt ſee ſhall you-
re coſtes be. There ſhall no man be able to
ſlonde before you: the Lorde youre God ſhal
caſt the feare and dreade of you vppō all lon-
des whether ye ſhall come, as he hath ſayed vnto
you.

Ucholde, I ſett before you this daye, a ble-
ſſyng

XII. Chapter. Fo. XXIII

ſſyng and a curse: a bleſſyng: yf that ye herke
vnto the comaundmentes of the Lorde you
re God which I comaunde you this daye: And
a curse: yf ye will not herke vnto the comau-
ndmentes of the Lorde youre God: but turne out
of the waye which I comaunde you this daye
to goo after ſtraunge goddes which ye haue
not knownen.

When the Lorde thi God hath brought the
in to the londe whither thou goeft to poſſeſſe
it, then put the bleſſinge vpon mount Grilim
and the curse vpon mount Ebal, which are
on the other syde Iordan on the backe ſide of
the waye towarde the goyng dounē of the
ſonne in the lede of the Cananites which dw-
ell in the feldes ouer agenſt Gilgal beſyde mo-
regroue. For ye ſhall goo ouer to goo and po-
ſſeſſe the londe whiche the Lorde youre God
geueth you, and ſhall conquere it aſt dwell the-
re in. Take heide therfore that ye doo al the co-
maundmentes and lawes, which I ſett before
you this daye.

The xiij. Chapter.

Theſe are the ordinaunces and lawes wh-
ich ye ſhall obſerue to doo in the londe
which the Lorde God of thy fathers geueth
the to poſſeſſe it, as longe as ye lyue vpon the
erth.

XII. Chapter.

erth. Se that ye destroye all places where the nacyons which ye conquere serue their goddes, vpon hye mountaynes and on hye hilles and vnder every grene tree. Querthronwe their alters and breake their pylers and burne their groves with fyre and heudowne the ymages off theyr goddes, and bryngē the names of them to noughte out of that place.

Se ye doo not so vnto the Lorde youre God but ye shall enquire the place which the Lorde youre God shall haue chosen out of all youre trybes to put his name there and there to dwell. And thyther thou shalt come, and thyther ye shall bryngē youre burnt-sacrifices and youre offerynges, youre tithes and heueofferynges off youre handes, youre vortes and frewillofferynges and thy fyrst borne off youre oxen and off youre shepe. And there ye shall eate before the Lorde youre God, and ye shall reioyse in all that ye laye youre handes on: both ye and youre housholdes, because the Lord thy God hath blessed the.

Ye shall doo after nothinge that we doo here this daye, euery man what seneth hi good in his avene eyes. For ye are not yet come to rest nor vnto the enheritaunce which the Lorde

youre

XII. Chapter. Fo. XXIII

youre God geueth you. But ye shal goo ouer Iordayne and dwell in the lode which the Lorde youre God geueth you to enheret, and he shall gue you rest frō al youre enemies rounde aboute: and ye shall dwell in safetie.

Therfore when the Lorde youre God hath chosen a place to make his name dwell there, thither ye shall bryngē all that I commaunde you, youre burnt-sacrifices and youre offerynges, youre tithes and the heueofferynges of youre handes and all youre godly vowe which ye vowe vnto the Lorde. And ye shall reioyse before the Lorde youre God, both ye, youre sonnes and youre daughters, youre seruauntes and youre maydes and the leuite that is within youre gates for he hath nether parte nor enheritaunce wiþ you.

Take heede that thou offer not thi burnt-offerynges in what soeuer place thou seyst: but in the place which the Lorde shall haue chosen amoung one of thy trybes, there thou shalt offer thi burnt-offerynges and there thou shalt doo all that I commaunde the. Not wistendynge thou mayst kyll and eate flesh in al thi cities, what soeuer thi soule lusteþ after accordaninge to the blessinge of the Lorde thi God which he hath geuen the both the

vnclea.

XII. Chapter.

Vnkleane as vncleane and the cleane mayst thou eate, vnto sacrificiis even as the roo and the hert: only eate not ce as bestes that had defor the bloude, but poure it upon the erth as mynes: but water.

Thou mayst not eate within thi gates the tythe of thi corne, of thy wyne and of thi oyle, ether the firstborne of of thine oxen or of thy shepe, nether any of thi voweis which thou vwest, nor thi frewillofferinges or heucofferynges of thyne handes: but thou must eate them before the Lorde thi God, in the place which the Lorde thi God hath chosen: both thou thi sonne and thi daughter, thi scraunte and thy mayde and the leuite that is within thi gates: and thou shalt reioyse before the Lorde thi God, in al that thou puttest thine hande to. And be warre that thou forlacke not the leuite as lōge as thou dyuest vpon the erth.

Yf (when the Lorde thi God hath enlarged thi costes as he hath promyfed the) thou saye: I will eate flesh, because thi soule longeth to eate flesh: then thou shalt eate flesh, what so euer thi soule lusteth. Yf the place which the Lorde thi God hath chosen to put his name there be to ferre from the, then thou mayst kylle of thi oxen and of thi shepe which the Lorde hath geuen the as I haue commaunded the and thou mayst eate in thine awne citie what

souuer

XII. Chapter. Fo. XXV

souuer thi soule lusteth. Neuer the later, as the roo and the herte is eaten, even so thou shalt eate it: the vncleane and the cleane indifferent ly thou shalt eate. But be strong that thou eate not the bloude. For the bloude, that is the lyfe: and thou mayst not eate the lyfe with the flesh: thou maist not eate it: but must poure it vppō the erth as water. Se thou eate it not therfore that it maye goo well with the and with thy childern after the, when thou shalt haue done that whyche is ryghte in the syghte off the Lorde.

But thy holye thinges which thou hast and thy voweis, thou shalt take and go vnto the place which the Lorde hath chosen, and thou shalt offer thy burntöffrynges, both flesh and bloude upon the alter of the Lorde thy God, and the bloude of thine offrynges thou shalt poure out vpon the alter of the Lorde thy God, and shalt eate the flesh. Take heede and heare all these wordes which I commaunde the that it maye goo well with the and with thy chil- den after the for euer, whē thou doest that whiche is good and right in the lichte of the Lorde thy God.

When the Lorde thy God hath destroyed the nacions before the, whōther thou goest to conquere them, and when thou hast conque-

E i red

XIII. Chapter

red them, and dwelt in their landes : Bewarre
that thou be not taken in a snare after the, after
that they be destroyed before the, and that thou
axenot after their goddes saynge: how dyd
these nacyons serue their goddes, that I maye
doo so likewyse : Nay, thou shalt not doo so
vnto the Lorde thy God : for all abhominacy
ons which the Lorde hated dyd they vnto the
ir goddes. For they burnt both their sonnes ad
their daughters with fire vnto their goddes.

But what soeuer I commaunde you that take
not noughte heede ye do ad put nought thereto, nor take o
ght awaye.

¶ The.xiii. Chapter.

YF there aryste amouge you a prophett or
a dreamer of dreames and geue the a sy
gne or a wondre, and that sygne or wonder
which he hath sayed come to passe, and then sa
ye: lat vs goo after straunge Goddes which th
ou hast not knownen, and let vs serue them: her
ken not vnto the wordes of that prophete or
dreamer of dreames. For the Lorde thy God

God geue ihis wordes
to his cōfīrmētē
tē with mīa
tē to prēce
who hath a tē
yourē God ad feare him and kepe his cōmāu
dētē

XIII. Chapter. Fe. XXVI

dmentes and herken vnto his voyce and serue
him and cleaue vnto him. And that prophete
or dreamer of dreames shall dye for it, because
he hath spokē to turne you awaye frō the Lorde
de youre God which broughte you out of the
londe of Egypce ad deluyured you out of the
housse of bondage, to thruſ the out of the wa
ye whiche the Lorde thy God commaunded
the to walke in: and so thou shalt put euell awa
ye from the.

Yf thy brother the sonne of thy mother or
thyne awne sonne or thy daughter or the wife
that lieth in thy bosome or thy frende which is
as thyne awne soule vnto the; entyce the secret
ly sayenge: lat vs goo and serue straunge god
des which thou hast not knowē nor yet thy fa
thers, of the goddes of the people whiche are
roude abouthe, whether thei be nyc vnto the
or farre of from the, from the one ende of the
lande vnto the other. Se thou consente not vnto
him nor herken vnto him: no let not thyne
eye pitye him nor haue compassyon on hym,
nor kepe him secreti, but caulch hym to be slay
ne: Thine hande shalbe first apon hym to
kyll hym: and then the handes off all the
people. And thou shalt stōne hym with
stones that he dye, because he hath gone
E ii. abouthe

XIII. Chapter

about to thrust the awye from the Lord thy God which brought the out of Egypce the hōuse of bondage. And all Israel shall heare and feare and shall doo no moare any soche wickednesse as this is, amonge them.

If thou shalt heare saye of one of thy cities which the Lorde thy God hath geuen the to dwell in, that certen beyng the childern of Be· liall are gone out from amonge you and haue moued the inhabiteres of their citie sayeng: lat vs goo and serue straunge Goddes whiche ye haue not knownen. Then seke and make serche and enquire diligently. If it be true and the thinge of a suertie that soch abomination is wrought among you: then thou shalt smyte the dwelleres of that citie with the edge of the swerde, and destroye it mercylesse and all that is the ri[n]e, and euen the very catell thereof with the edge of the swerde. And gather all the spoyle of it in to the myddes of the streates thereof, and burne with fire: both the citie and all the spoyle therof euery whitte vnto the Lord thy God. And it shalbe an hepe for euer and shall not be bylt agayne. And se that their cleaue nought of the damned thinge in thine hande, that the Lorde maye turne frō his fearese wrath and shewe the mercye and haue compassion on the and multiplye the, as he hath sworne vnto thy

VI. Chaptre. Fo. XXVII,

thy fathers: when thou hast herkened vnto the voynce of the Lorde thy God, to kepe all his comandmentes which I comande the thys day so that thou doo that whiche is right in the eyes of the Lorde thy God.

¶ The. vi. Chapter.

Y E are the childern of the Lorde youre God, cut not youre selues nor make you any baldnes betwene the eyes for any mas deseth. For thou art an holy people vnto the Lord thy God, and the Lorde hath chosen the to be a seuerall people vnto him selfe, of all the nacyons that are vpon the erth.

Ye shall eate no maner of abomination. These are the beestes which ye shall eate of: oxen, shepe and gootes, hert, roo and bugle, herte goote, vnicorne, origen and Camelion. And all beestes that cleaue the hoffe and slyte it in to two clawes and chewe the cud, them ye shal eate. Neuerthelesse, these ye shall not eate of them that chewe cud and of the that deuyde and cleaue the hoffe: the camell, the hare and the conye. For they chewe cud, but deuyde not the hoffe: and therfore are vncleane vnto you: and also the swyne, for though he deuyde the hoffe, yet he cheweth not cud, and therfor is vncleane vnto you.

XIII. Chaptre.

to you: Ye shall not eate of the flesh of the nor
wich the dead carkasses of them.

These ye shall eate off all that are in the
waters : All that haue fynnes and scales.
And what soeuer hath not fynnes and scales,
of that ye may not eate, for that is vncleane vñ
to you.

Of all cleane byrdes ye shall eate, but these
are they of which ye maye not eate: the egle, the
goshauke, the cormerant, the ixion, the vultur,
the kyte and hyr kynde, and all kynde off ra-
uens, the Estrich, the nyghterone, the kuckoo,
the sparowhauke and all hir kynde, the little ou-
le, the great oule, the backe, the byttre, the pye
the storke, the heron, the Iaye in his kynde, the
lapwynge, the swalowe: And all crepyng fou-
les are vncleane vnto you and maye not be e-
aten of: but of all cleane foules ye maye well
eate.

Ye shall eate of nothinge that dyeth alone:
But thou mayst geue it vnto the straunger that
is in thy citie that he eate it, or mayst sell it vnto
an Aliet. For thou art an holy people vnto the
Lorde thy God. Thou shalt not seth a kyd in
his mothers mylke.

Thou shalt tyeth all the encrease of thy se-
ed that cometh out of the felde yere by yere.
And thou shalt eate before the Lorde thy

God

XIII. Chaptre. Fo. XXVIII,

God in the place whiche he hath chosen to
make his name dwell there the tyt off thy
corne, of thy wyne and of thyne oyle, and the
firstborne of thine oxen and of thy flocke that
thou mayst lerne to feare the Lorde thy God
allwaye.

Yf the waye be to longe for the, so that th-
ou art not able to carie it, because the place is
to farre from the whiche the Lorde thy God
hath chosen to set his name there (for the Lor-
de thy God hath blessed the) then make it in
money and take the money in thyne hande,
and goo vnto the place which the Lorde thy
God hath chosen, and bestowe that moneye
on what soeuer thy soule lusteth after: on oxen
shepe, wyne and good drynke, and on what
soeuer thy soule desyreteth, and eate there befo-
re the Lorde thy God and be mery: both thou
and thyne houshalde and the Leuite that is
in thy cyte. Se thou forfake not the Leuite,
for he hath nether parte nor enheritaunce with
the.

At the ende of thre yere, thou shalt bryng
forth all the tithes of thine encrease the same
yere and laye it vpp whitin thyne awne cyte,
and the Leuite shall come because he hath ne-
ther parte nor enheritaunce with the, and the
straunger and the fatherlesse and the wedo-
we

XV. Chaptre.

we which are whithin thy citie and shall eate
and fyll them selues : that the Lorde thy God
maye blesse the in all the workes of thine hond
which thou doest.

¶ The xv. Chapter.

AT the ende of seuen yere thou shalt ma-
ke a fre yere . And this is the maner off
the fre yere, whosoever lendeth ought with his
hande vnto his neyghboure, maye not axe a
gayne that which he hath lent, of his neyghbou-
re or of his brother: because it is called the lor-
des fre yere, yet of a straunger thou maist call
it home agayne. But that which thou hast with
thy brother thyne hande shall remytt, and that
in any wyse, that there be no begger amonge
you. For the Lorde shall blesse the lande whi-
che the Lorde thy God geueth the, an herita-
unce to possesse it : so that thou herken vnto
the voyce of the Lorde thy God. to obserue ad
doo all these commaundmentes which I com-
maunde you this daye : ye and then the Lorde
thy God shall blesse the as he bath promysed
the, and thou shalt lende vnto many nacyons,
and shalt borowe of no man , and shal raygne
ouer many nacyons, but none shal raygne ouer
the.

When

XV. Chapter. Fo. XXIX.

When one of thi brethern amonge you is
waxed poore in any of thi citics within thi lō-
de which the Lorde thi God geueth the, se tha-
t thou harden not thine hert nor shetto thyne
hande from thi poore brother: But open thyne
hande vnto him and lende him sufficient for
his nedc which he hath. And beware that the-
re be not a poynte of Belial in thine hert, that
thou woldest saye. The seveth yere, the yere
of fredome is at honde, and therfore it greue
the to loke on thy poore brother and geuest
him nought and he then crye vnto the Lors-
de agenst the and it be synne vnto the: But ge-
ue him, and let it not greue thine hert to geue.
Because that for that thinge, the Lorde thy
God shall blesse the in all thi workes and in
all that thou putteth thine hande to. For the
londe shall never be without poore. Wherfo-
re I cōmaunde the sayenge: open thine hande
vnto thi brother that is ready ad poore in thy
lande.

yf thi brother an Hebrue sell him self to
the or an Hebrue, he shall serue the syxe yere
and the seveth yere thou shalt lett him go fre
from the. And when thou sendest hym out
fre from the, thou shalt not let him goo awaie
emptye: but shalt geue him of thy shepe and of
thy corne and of thy wyne, and geue him off
that

XV. Chapter.

that where with the Lorde thi God hath bles-
sed the. And remembre that thou wast a ser-
uaunte in the londe of Egippte, and the Lorde
thi God delyuering the thence: wherfore I com-
maunde the this thinge to daye.

But and yf he saye vnto the, I will not goo
awaye from the, because he loueth the and this-
ne houffe and is well at ease with the. Then
take a naule and nayle his eare too the doore
there with ad let him be thi seruaunte foreuer
and vnto thi mayde seruaunte thou shalt doo
likewise. And let it not greue thine eyes to lett
him goo out from the, for he hath bene wor-
the a double hired seruaunte to the in his ser-
uyce. vi. yeres. And the Lorde thi God shall
blesse the in all that thou doest.

All the firstborne that come of thine oxen
and of thi shepe that are males, thou shalt ha-
lowe vnto the Lorde thi God. Thou shalt do
no scruyce with the firstborne of thi shepe: but
shalt eatē the before the Lorde thi God yere
yere in the place which the Lorde hath chosen
both thou and thine houffoldē.

Yf there be any deformyte there in, whe-
ther it be lame or blinde or what soeuer euell
fauerednesse it hath, thou shalt not offer it vns-
to the Lorde thi God: But shalt eatē it in thy-
ne awne citie, the vncleanē and the cleane in-
diffe-

XVI. Chapter. Fo. XXX.

differently, as the roo and the hert. Only ea-
te not the bloude there of, but poure it vpon
the grounde as water.

The.xvi. Chapter.

Offer pasceover vnto the Lorde thi God.
For in the moneth of Abib, the Lorde thi
God brought the out of Egippte by nyght.
Thou shalt therfore offer pasceover vnto the
Lorde thi God, and shepe and oxen in the
place which the Lorde shall chose to make
his name dwell there. Thou shalt eatē no leu-
ded bred there with: but shalt eatē there with
the bred of tribulaciō. viij. dayes lōge. For thou
camest out of the lōde of Egippte in hast, that
thou mayst remembre the daye when thou ca-
mest out of the londe of Egippte, all dayes of
thi life. And se that there be no leuended bred
sene in all thi costes. viij. dayes longe, and that
there remayne nothings of the flesh which th-
ou hast offered the fyrt daye at euē, vntil the
mornynge.

Thou mayst not offer pasceover in any of thi
cities which the Lorde thi god geueth the: But
in the place which the Lorde thi God shall
choose to make his name dwell in, there thou
shalt

XVI. Chapter.

shalt offer Passeouer at even aboute the goyn-
gdoune of the sonne, even in the season that
thou camest out of Egypce. And thou shalt
seth and eate in the place which the Lorde thi
God hath chosen, and departe on the morow
and gette the vnto thi tente. Sixe dayes thou
shalt eate swete bred, and the seventh daye is
for the people to come together to the Lorde
thi God, that thou mayst do no worke.

Then reken the. viij. wekes, and begynne to
rekē the. viij. wekes when the sycke begynneth
in the corne, and kepe the feast of wekes vnto
the Lorde thi God, that thou geue a frewolof-
feringe of thine hāde vnto the Lord thi God
acordinge as the Lorde thi God hath blessed
the. And reioyse before the Lorde thi God
both thou, thi sonne, thi daughter, thi seruaun-
te and thi mayde, and the leuite that is within
thi gates, and the straunger, the fatherlesse and
the wedowe that are amonge you, in the place
which the Lorde thi God hath chosen to ma-
ke his name dwel there. And remēbre that the-
ou wast a seruaute in Egypce, that thou obser-
ue and doo these ordinances.

Thou shalt obserue the feast of tabernacles
vij. dayes longe, after that thou hast gathered
in thi corne and thi wyne. And thou shalt re-
ioyse in that thi feast, both thou and thi sonne,

thi

wby.

XVII. Chapter. Fo. XXXI

thi daughter, thi seruaunte, thi mayde, the leui-
te, the straunger, the fatherlesse and the wedo-
we that are in thi cities. Seuen dayes thou shalt
kepe holy daye vnto the Lorde thi God, in the
place which the Lorde shal chose: for the Lorde
thi God shal blese the in all thi frutes and
in all the workes of thine handes, and thou shal-
be all together gladnesse. Thre tymes in
the yere shall al youre males appere before the
Lorde thi God in the place which he shal cho-
se: In the feast of swete bred, in the feast of we-
kes and in the booth feast. And they shal not
appere before the Lorde empty: but euery man
with the gifte of his honde, accordyng to the
blessinge of the Lorde thi God which he hath
geuen the.

The. xvij. Chapter.

1480
Vdges and officers thou shalt make the in
all thi cities which the Lorde thi God ge-
ueth the thorow out thi trybes, and lett thi iud-
ge the people righteously. *
Wrest not the lawe,
nor knowe any persone nether take any rewar-
de: for gifte blynde the wise and peruerte the
wordes of the righteous. But in all thinge foo-
lowe righteoues, that thou mayst lyue and
enioye the londe which the Lord thi God ge-
ueth the.

Thou

XVII. Chapter.

Thou shalt plant no grove of what soeuer trees it be, ne vnto the altare of the Lorde thi God which thou shalt make the. Thou shalt sett the vpp no pilor, which the Lorde thy God hateth. Thou shalt offer vnto the Lorde thy God no oxe or shepe wher in is a ny deformyty, what souer euell fauercdnesse it be: for that is an abomination vnto the Lorde thi God.

Yf there be founde amouge you in any of thi cities which the Lord thi God geueth the man or woman that hath wrought weke[n]esse in the sighte of the Lord thi God, that they haue gone beyonde his appoyntment, so that they haue gone and serued straunge goddes ad worshipped the, whether it be the sonne or mo[n]e or any thinge contayned in heau[n] which I forbad, and it was tolde the ad thou hast herde of it: Then thou shalt enquire diligently. And yf it be true and the thinge of a fertye

that soch abhomynacion is wrought in Israel
Op[er]ati[on] in
the gates and the thou shalt bringe forth that man or that wo[man] which haue comytted that wek[ed] thin-
not fertye
in p[ro]fessi[on]: wi-
th[er] full wi-
th[er]ne and not
formenteng
them or make
ge themفس
open the set
but at the mouth of one witness he shall not
ves or forsw[ear] dye. And the handes of the witnessess shalbe si-
ere the selves

rst vppon

XVII. Chapter.

fo. XXXII

st vppon him to kyll him, ad afterwarde the handes of all the people: so shalt thou put we[ked]nesse awaie from the.

Yf a matter be to harde for the in iudgement betwene bloud and bloude, plee and plee, plague and plague in maters of strife within thi ci- ties: Then Arise and gett the vpp vnto the pla ce which the Lorde thi God hath chosen, and goo vnto the preastes the leuites and vnto the iudge that shalbe in those dayes, and axe, and they shall shewe the how to iudge. And se that thou doo acordinge to that which they of that place which the Lorde hath chosen shew the and se that thou obserue to doo acordinge to all that they enforme the. Acordinge to the lawe which they teach the and maner of iudge ment which they tell the, se that thou doo and that thou bowe not from that which they shewe the, nether to the right hande nor to the lyfte.

And that man that will doo presumptuously, so that he will not herken vnto the preast that stondeth there to myniste vnto the Lorde thi God or vnto the iudge, shal dye: and so thou shalt put awaye euell from Israel. And all the people shall heare and shall feare, and shall doo nomare presumptuously,

When

XVII. Chapter.

When thou art come vnto the lode which
the Lorde thi God geueth the and enjoyest it
and dwellest therin: If thou shal saye, I will
sett a kinge ouer me, like vnto all the nacions
that are aboue me: Then thou shalt make him
kinge ouer the, whom the Lorde thi God shal
chose. One of shi brethera must thou make
kinge ouer the, and mayst not sett a straunger
ouer the which is not of thi brethern. But in
ani wyse let hi not holde to many hōfsses, that
he bringe not the people agayne to Egypce tho
rowe the multitude of hōfsses, for as moch as
the Lorde hath sayed vnto you: ye shall hence
forth goo no moare agayne that waye. Also he
shall not haue to many wyues, leſt his hert tur
ne awaie, neither shall he gather him syluer and
guldē to moch.

And when he is ſeten vpon the ſeate off
his kingdome, he ſhall write him out this ſe
conde lawe in a boke takynge a copye of the
preaſtes the leuites. And it ſhalbe with him
and he ſhall reade there in all dayes of his lyfe
that he maye leerne to feare the Lorde his God
for to kepe all the wordes of this lawe and the
ſe ordinaunces for to doo them: that his hert
araye not aboue his brethern and that he tur
ne not from the commaundment: either to the
righte hande or to the lifte: that both he and his
childefrom

*

XVIII. Chapter. Fo. XXXIII

childefrom maye prolonge their dayes in his kin
gdome in Israel.

¶ The xvijij. Chapter.

THe preaſtes the Leuites all the trybe off
Leui ſhall haue no parte nor inheritaunce
ce with Israel. The offrynges of the Lorde and I meruel that
oure diſfigur
ed coude ha
ke no figure
of this all this
wible. his inheritaunce they ſhall eate, but ſhall haue
no inheritaunce amoung their brethern: the
Lorde he is their inheritaunce, as he hath ſa
yed vnto them. And this is the dutie of the pre
aſtes, of the people and of them that offer, whe
ther it be oxe or ſhepe: They muſt geue vnto
the preaſt, the ſhulder and the two chekes and
the maw, the firſtfrutes of thy corne, teyne and
oyle, and the firſt of thy ſhepesheryng muſt th
ou geue him. For the Lorde thy God hath cho
ſen him out of all thy trybes to ſtonde and to
ministre in the name of the Lorde: both hi and
hi ſonnes for euer.

If a Leuite come out of any of thy cities or
any place of Israel, where he is a ſegeorner, and
come with all the luſt of his herte vnto the pla
ce which the Lorde hath choſen: he ſhall the
re minifte in the name of the Lorde his god
as all his brethern the Leuites doo whiche
ſtonde there before the Lord. And they ſhall
haue lyke porcyons to eate, beſyde that whi
ch cometh to hym of the patrimonye of hys
F i

XVIII. Chapter.

elders.

When thou art come in to the londe which the Lorde thy God geueth the, se that thou leue not to doo after the abhominacyōs of these nacyons. Let there not be founde amonge you that maketh his sonne or his daughter go thorow fyre, either a bruterar or a maker of dismale dayes or that useth witchcraft or a sorcerar or a charmar or that speaketh with a spirit or a soothsayer or that talketh with them that are dead. For all that doo soch things are abhominacion vnto the Lorde: and because of these abhominacyons the Lorde thy God doeth cast them out before the, be pure therfore with the Lorde thy God. For these nacyons whiche thou shalt conquere, herken vnto makers off dysmall dayes and bruterars. But the Lorde thy God permitteth not that to the.

The Lorde thy God will sterte vpp a prophete amonge you: euē of thy bretheren like unto me: and onto him ye shall herken according to all that thou desyredest of the Lorde thy Christ is he. re promyfed god in Hebreys in the daye when the people were preacher off gathered layenge: Let me heare the voyce benter tydys. of my Lorde God nomoare nor se this greate fire any moare, that I dye not. And the Lorde rayed vnto me: they haue well spoken, I will rayle

XVIII. Chapter. Fo. XXXIII

rayse them vpp a prophett from amoung their bretheren like vnto the ad will put my wordes in to his mouth and he shall speake vnto the al that I shall commaunde him. And whosoeuer will not kerken vnto the wordes which he shall speake in my name, I will requyre it off him.

But the prophete which shall presume to speake ought in my name whiche I commaunded him not to speake, and he that speaketh in the name of straunge Goddes, the same prophete shall dye. And yf thou saye in thine hert, howe shall I knowe that whiche the Lorde hath nor spoken? When a prophete speaketh in the name of the Lorde, yf the thyng follow not nor come to passe, that is the thinge whiche the Lorde hath not spoken. But the prophete hath spoken it presumptuously: be not aferde therfore of him.

The xix. Chapter.

¶ Hen the Lorde thy God hath destroyed the nacyons whose londe the Lorde thy God geueth the, and thou hast conquered the and dweltest in their cities and in their housses: thou shalt appoynte .iij. cities in the londe whiche the Lorde thy God geueth the to F .ij. posse

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posesse it: thou shalt prepare the waye and deuylde the costes of thy lande whiche the Lorde thy God geueth the to enheret, in to. iiiij. partes that whosoeuer committeth murthur may flee thither.

And this is the cause of the sleyer that shal flee thither and be saued: Yf he smythe his neghboures are of an other pur-
boure ignorantly and hated him not in tyme
pote. For he had leuer ha-
passed: As when a man goeth onto the wodd
ue the frenche with his neghboure to hew wod, and as his ha-
ep of the cut-
the to faue shu-
em that are
Good.
peth from the helue and smythe his neghbou-
re that he dye: the same shall flee vnto one off
the same cities ad be saued. Lest the executer
of bloude folowe after the sleyer while his hert
is whote and ouertake him, because the waye
is longe, and flee him, and yet there is no cause
worthy of deeth in him, in as moch as he hated
A s hate ma- not his neghbouer in tyme passed. Wherfore I
beth the dead
ewell: so love commaunde the sayeng: se that thou appoynte
makash it go- out. iiiij. cities
od.

And yf the Lorde thy God enlarge thy cos-
tes as he hath sworne vnto thy fathers and ge-
ue the all the londe which he sayed he wold ge-
ue vnto thy fathers (so that thou kepe all these
commaundmentes to doo them, which I com-
maunde the this daye, that thou loue the Lord
thy god ad walke in his wayes euer) then thou
shalt

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shalt adde. iiij. cities moe vnto those. iiij. that in-
nocent bloude be not shed in thi lande which
the Lorde thy God geueth the to enheret, and
so bloude come vpon the,

But and yf there be any man that hateth his
neghboure and layeth awaite for him and ry-
feth agenst him and smythe him that he dye,
and fleeth vnto any of these cities. Then let the
elders of his citie sende and fetche him thence
and delyuer him in to the hondes of the iustice
of bloude, and he shall dye. Let thyne eye haue
no pitie on him, and so thou shalt put awaye
innocent bloude from Israel, and happie arte
thou.

Thou shalt not remoue thy neghbours mar-
ke which they of olde tyme haue sett in thyne
enheritaunce that thou enherettest in the lon-
de which the Lorde thy God geueth the to en-
toye it.

One witness shall not ryse agenst a man in ^Yes in all me-
any maner trespass or synne, what soeuer syn-^{ter of heretic}
ne a man synneth: But at the mouthe of two ^{agenst hys} churches
witnesses or of. iiij. witnesses shall all maters be
tryed.

Yf an vnrigheteous witness ryse vp agenst
a man to accule him of trespass: then let both
the men which stryue together stonde before
the Lorde, before the preastes and the judges
which

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which shalbe in those dayes, and let the judges enquyre a good. And yf the witnesse be founde false and that he hath geuen false witnesse agenſt his brother theſhall ye do vnto hi as he had tought to do vnto his brother, and ſo thou ſhalt put euell away fro the. And other ſhal he are ad feare ad ſhal he eforth comyt no more any ſoch wekedneſſe amog you. And let thyne eye haue no compaſſiō, but life for life, eye for eye, tooth for tooth, hande for hand, and fote for fote.

The xx. Chapter

¶ Hen thou goest out to batayle agenſte thine enemyes, and ſeest horſes and chaſettes and people moo then thou, be not afeade of them, for the Lorde thy God is with the whiche broughte the out of the londe off Egypce. And when ye are come nyne vnto batayle, let the preaſt come forth and ſpeak vnto the people and ſaye vnto them: Hearc Iſrael, ye are come vnto batayle agenſte your enemyes, let not your hartes faynte, nether feare nor be amased nor a dreade of them. For the Lorde thy God goeth with you to fighte for you agenſte your enemyes and to ſaue you.

And let the officers ſpeak vnto the people

XX. Chapter. Fo. XXXVI

ple ſayenge: Yf any man haue bylt a new houſſe and haue not ſt dediſate it, let him goo and ofe, halowed returne to his houſſe leſt he dye in the batayle, and another dediſate it. And yf any man haue planted a vyneyarde and haue not made it coſmen, let him goo and returne agayne vnto his house, leſt he dye in the batayle and another make it comen. And yf any man be betrothed vnto a wyfe and haue not taken hyr, let hym goo and returne agayne vnto his houſſe, leſt he dye in the batayle and another take her.

And let the officers ſpeak further vnto the people and ſaye. Yf any man feare and be faynte herded, let him goo and returne vnto his houſſe, leſt his brothers heret be made faynte as well as his. And when the officers haue made an ende off ſpeakynge vnto the people, let theſh make captaynes of warre ouer them.

When thou comest nyne vnto a citie to fight agenſte it, offre them peace. And yf they anſwe re the agayne peſably, and open vnto the, then let all the people that is founde therein be tributaries vnto the and ſerue the. But and yf they will make no peace with the, then make warre agenſte the citie and beſeige it.

And

Dedicat: the
leui es I ſupp
tne as we doo
oure ſlippes.

Comē: the iſſ
firſt yeres þa
frate myghte
not be eate the
fourth it mi
gl̄ he offred
ad the hite ca
ten ad that yſ
to make it co
we to bringe
it to the vile
of the laye pe
ople.

XX. Chapter.

And when the Lord thy God hath delyuered it in to thine handes, smyte all the males thereof with the edge of the swerde, saue the wome and the chilidern and the catell and all that is in the citie and all the spoyle thereof take vnto thy selfe and eate the spoyle of thyne enemis which the Lord thy God geueth the. Thus thou shalt doo vnto all the cities whiche are a greate waye of from the ad not of the cities of these nacions.

But in the cities of these nacions which the Lorde thy God geueth the to inheret, thou shalt saue alye nothinge that bretheth. But shalt destroye them with out redempcion, both the Hethites, the Amorites, the Cananites, the Pherezites, the Heuites and the Iebusites, as the Lorde thy God hath commaunded the, that they teach you not to doo after all their abominacyons whiche they doo vnto their goddes, and so shulde synne agenst the Lorde your God.

When thou hast beseged a citie longe tyme in makinge warre agenst it to take it, destroye not the trees thereof, that thou woldest thrust an axe vnto them. For thou mayst eate of them, and therfore destroye them not. For the trees of the feldes are no men, that they myght come agenst the to besiege the. Neuerthelater those

XXI. Chapter. Fo. XXXVII.

trees which thou knowest that me eate not of them, thou maist destroye and cutte them downe and make bolwerkes agenst the citie that maketh warre with the, vntyll it be ouerthroned.

C The. xxxi. Chapter.

YOne be founde slayne in the land whiche the Lorde thy God geueth the to possesse it, and lieth in the feldes, and not knowe who hath slayne him. Then let thine elders and thy iudges come forth ad meet vnto the cities that are rounde aboue the slayne. And let the elders of that citie which is nexte vnto the slayne man, take an heyffer that is not laboured with nor hath drawen in the iocke, and let them bringe her vnto a valeye where is nether earinge nor lowenge, ad strike of her heed the re in the valey.

Then let the preastes the sonnes of Leui come forth (for the Lorde thy God hath chosen them to ministre and to blesse in the name off the Lorde and therfore at their mouthe shall all strife and plague be tryed). And all the elders of the citie that is nexte to the slayne man shall wasshe their handes ouer the heyffer that is beheded in the playne, and shall answere ad saye: oure handes haue not shed this bloude neither

XXI. Chapter.

ther haue oure eyes seue it. Be mercifull Lord vnto thy people Israel which thou hast delyuered and put not innocent bloude vnto thy people Israel: and the bloude shalbe forgeuen the Right in the lorde's sighte, And so shalst thou put innocent bloud frō the, ~~it~~ not in thy when thou shalst haue done that which is right in the syght of the Lorde.

When thou goest to wārre agenſt thyne enemis and the Lorde thy God hath delyuered them in to thine handes and thou haſt taſke them captyue, and ſeift amouge the captyues a beutifull woman and haſt a fantalye vnto her that thou woldest haue her to thy wyſe. Then bringe her home to thine houſſe and let her ſhaue her heid and pare her nayles and put her rayment that ſhe was taken in from hir, and let her remayne in thine houſſe and be wepe her father and her mother a moneth long and after that goo in vnto her and marie her and let her be thi wyſe. And yf thou haue no fauour vnto her, then let her go whither ſhe lusteth: for thou mayſt not ſell her for monye nor make cheuelsaunce of her, because thou haſt hūbled her.

Yf a man haue two wyues, one loued and a nother hated, and they haue borne him children, both the loued and also the hated. Yf the firstborne be the ſonne of the hated: then whē he deaſ

XXI. Chapter. Fo. XXXVIII

he dealeth his goodes amouge his childef, he maye not make the ſonne of the beloued firſtborne before the ſonne of the hated whiche is in deade the firſtborne: But he ſhall knowe the ſonne off the hated for his firſtborne, that he geue hym doouble off all that he hath. For he is the firſt off his ſtrength, and to him belongeth the right of the firſtborneſhippe.

Yf any man haue a ſonne that is ſtoburne, and diſobedient, that he will not herken vnto the voyce of his father and voyce of his moother, and they haue taught him nurture, but he wolde not herken vnto them: Then let his faſher and his moother take him and bryngē hym out vnto the elders of that citie and vnto the gate of that ſame place, and ſaye vnto the elders of the citie. This oure ſonne is ſtoburne and diſobedient and will not herken vnto oure voyce, he is a ryoter and a dronkarde. Then let all the men of that citie ſtone him with ſtones vnto deeth. And ſo thou ſhalt put euell awaye from the, and all Israel ſhall haue and feare.

Yf a man haue commyted a trespass worthy of deeth and is put to deeth for it and hanged on tree: let not his body remayne all nyghte vppon the tree; but burye hym the ſame

XXII. Chapter.

the same daye. For the curse off God is on him that is hanged. Defile not thy londe therfore, whiche the Lorde thy God geueth the to inherett.

¶ The. xxij. Chapter.

YF thou se thy brothers oxe or shepe goo astraye, thou shalt not withdrawe thy selfe from them: But shalt bryng them home agayne vnto thy brother. Yf thy brother be not nyc vnto the or yf thou knowe him not, then bringe them vnto thine awne housse and lett them be with the, vntyll thy brother axe after them, and then delyuer him them agayne. In like maner shalt thou doo with his asse, with his rayment and with all lost thinges of thy brother which he hath lost and thou hast founde, and thou maist not withdrawe thy selfe.

Yf thou se that thy brothers asse or oxe is fallen doun by the waye, thou shalt not withdrawe thy selfe from them: but shalt helpe him to heue them vp agayne.

The woman shall not weere that whiche pertayneth vnto the man, nether shall a man put on womans rayment. For all that doo so, are abhomynacyon vnto the Lorde thi God.

Yf thou chaunce vppon a byrds nest by the waye

XXII. Chapter. Fo. XXXIX

waye, in what soeuer tree it be or on the groûde, whether they be younge or egges, ad the dame sittenge vppon the younge or vppon the egges: Thou shalt not take the mother with the younge. But shalt in any wyse let the dame go and take the younge, that thou mayst prospere and prolonge thy dayes.

When thou byldest a new housse, thou shalt make a batelmē vnto the roffe, that thou lade The housse
be flake in the
se cōres. not bloude vppon thine housse, yf any mā fall there of.

Thou shalt not sowe thy vyneyarde with dyuerse sede: lest thou halowe the sede whiche thou hast sown with the frute off thy vneyarde.

Thou shalt not plowe with an oxe ad an as setoge ther.

Thou shalt not weere a garment made of woll and flax together.

Thou shalt put rybandes vpon the. iiiij. quarters of thy vesture wherewith thou couerest thy selfe.

Yf a man take a wyfe and when he hath lyen with her hate her ad leye shamefull thinges vnto hyr charge and bryng vp an euell name vpon her and saye: I toke this wyfe, and whē I came to her, I founde her not a mayde: The let the father of the damsell and the mother bryng

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bryngē forth the tokens of the damsels virginitē, vnto the elders of the citie, euen vnto the gate. And let the damsels father saye vnto the elders, I gaue my daughter vnto this man to wife and he hateth her: and loo, he layeth shamefull thinges vnto hir charge sayngē, I founēde not thy daughter a mayde. And yet these ar the tokens of my daughters virginitē. And let them sprede the vesture before the elders off the citie. Then let the elders of that citie take that man and chastyce him and merce him in an hundred sycles of syluer and geue them vnto the father of the damsell, because he hath brought vpp an euell name vppon a mayde in Israel. And she shalbe his wife, and he may not put her awaye all his dayes. But and yf the thinge be of a certeин that the damsell be not founēde a virgin, let them bryngē her vnto the dore of hit fathers houſſe, and let the men of that citie ſtone her with ſtones to deeth, because ſhe hath wrought folye in Israel, to playe the whore in hit fathers houſſe. And ſo thou ſhalt put euell awaye from the.

Yf a man be ſounde lyenge with a woman, that hath a wedded hufbōnde, then let the dye etherother of the: both the man that laye with the wife and alſo the wife: ſo thou ſhalt put awaye euell from Israel.

Yf a

XXII. Chapter.

fo. XL.

Yf a mayde be hanfaſted vnto an hufbōde, and then a man finde her in the towne and leye with her, then ye ſhall bryngē them both out vnto the gates of that ſame citie and ſhall ſtone them with ſtones to deeth: The damsell because ſhe cried not beyngē in the citie: And the man, because he hath humbled his neyghbours wife, and thou ſhalt put awaye euell from the.

But yf a man finde a betrothed damsell in the felde and force her and leye with her: The man that laye with her ſhall dye alone, and vnto the damsell thou ſhalt doo no harme: because there is in the damsell no cause of deeth. For as when a man ryſeth agenſte his neyghboure and ſleyeth him, euē ſo is this maſter. For he founde her in the feldes and the betrothed damsell cried: but there was no man to ſuccour her.

Yf a man finde a mayde that is not betrothed alſo take her alſo lie with her alſo be founde: Then the man that laye with her ſhall geue vnto the damsells father 1. sycles of syluer. And ſhe ſhall be his wife, because he hath humbled her, and he maye not put her awaye all his dayes.

No man ſhall take his fathers wife, nor vnoheale his fathers courcynge.

XXIII. Chapter.

¶ The. xxiiij. Chapter

NOne that is gelded or hath his preuey
membres cutt of, shall come in to the
congregacion of the Lorde. And he that is
borne of a comen woman shall not come in
to the congregacion of the Lorde, no in the ten
th generacyon he shall not entre in to the con
gregacyon of the Lorde. The Ammonites
and the Moabites shall not come in to the co
gregacyon of the Lorde, no not in the tenth ge
neracion, no they shall never come in to the co
gregacyon of the Lorde, because they met you
not with bred and water in the waye when ye
came out of Ezipte, and because they hyred
agenst the Balaam the sonne of Beor the in
terpreter of Mesopotamia, to curse the. Neuer
sheleffe the Lorde thy God wolde not herken
vnto Balaam, but turned the curse to a bles
sing vnto the, because the Lorde thy God loued
the. Thou shalt neuer therfore seke that which
is prosperouse or good for them all thy dayes
for euer.

Thou shalt not abhorre an Edomite, for he
is thy brother: nether shalt thou abhorre an E
gyptian, because thou wast a straunger in hys
londe. The children that are begotten of them
shall come in to the congregacyon of the Lor
de in the. iiij. generacion.

¶ Whe

XXIII. Chapter. Fo. XLI

When thou goest out with the host agenst
shyne enemies, kepe the frō all wckednesse for
the Lorde is amonge you.

Yf there be any man that is vncleane by
the reason of vncleanness that chaunceth hym
by nyght, let him goo out of the host and no
t come in agayne vntyll he haue wasshed him
selfe with water before the euen: And then whē
the sonne is doun, let him come in to the host
agayne.

Thou shalt haue a place without the host
whither thou shalt resorte to and thou shalt ha
ue a sharpe poynte at the ende of thy weapon:
and when thou wilt ease thy selfe, digge there
with and turne and couet that which is depar
ted from the. For the Lorde thy God walketh
in thyne host, to rydd the and to sett thine ene
myes before the. Let thine host be pure that he
se no vncleane thinge amonge you and turne
from you.

Thou shalt not deluyer vnto his master the
seruaunt which is escaped from his master vnt
o the. Let him dwel with the, etiē amonge you
in what place he him selfe liketh best, in one of
thi cities where it is good for him, and vex
him not.

There shalbe no whore of the daughters of
Israel, nor whorkeper of the sonnes of Israel

G i Thou

XXIII. Chapter.

The pope
will take tribu-
te of them yet
to bisshopes,
to abothes de
sire no better
tenautes.

Thou shalt nether bryngē the hyre of an who
re nor the pryce of a dogge in to the housse of
the Lorde thy God; in no maner of vowe: for
euē both of them are abhominacion vnto the
Lorde thy God.

Thou shalt be no vsurer vnto thy brother,
nether in mony nor in fode, nor in any maner
thinge that is lent vppon vserye. Vnto a straū
ger thou maist lende vppon vserye, but not vnto
thy brother, that the Lorde thy God ma-
ye blesse the in all that thou settest thyne hande
to in the londe whither thou goest to conque-
re it.

When thou hast voweit a vowe vnto the
Lorde thy God, se thou be not slacke to paye
it. For he will surely requyre it of the, and it shal-
be synne vnto the. Yf thou shalt leue vowinge,
it shalbe no synne vnto the: but that which
is once gone out of thy lippes, thou must ke-
pe and doo, accordyngē as thou hast voweit
vnto the Lorde thy god a frewilloffryngē whi-
che thou hast spoken with thy mouth.

When thou comest in to thy neghbours vnyarde,
thou mayst eate grapes thy belyfull at
thine awne pleasure: but thou shalt put none in
thy bagge.

When thou goest in to thy neghbours cor-
ne, thou mayst plucke the eares with thine hande
but

XXIII. Chapter. Fo. XLII

but thou mayst not moue a sytle vnto thy negh-
bours corne.

¶ The xxvij. Chapter.

¶ Hen a man hath taken a wyfe and mar-
ried her, yf she finde no fauoure in his
eyes, because he hath spied some vncleannessē
in her. Then let him write her a bylle of devor-
cement and put it in hir hande and sende her
out of his housse. Yf when she is departed out
of his housse, she goo and be another mans wi-
fe and the seconde husbonde hate her and wri-
te her a letter of deuorcement and put it in hir
hande and sende her out of his housse, or yf
the seconde man dye whiche toke her to wyfe.
Hir first man whiche sent hir awaye maye not
take her agayne to be his wyfe, in as moche as
she is defiled. For that is abhominacyon in the
sight of the Lorde: that thou defile not the lō-
de with synne, which the Lorde thy God ge-
ueth the to inherett.

When a man taketh a newe wyfe, he shall
not goo a warrefare neither shalbe charged
wyth any busynesse: but shalbe fre at home
one ycre and reioyse with his wife whiche he
hath taken.

G ij No man

XXIII. Chapter

No man shall take the nether or the upper mill
stone to pledge, for then he taketh a mans lyfe
to pledge.

If any man be founde stealyng any of his
brethern the chldern of Israel, and maketh che-
uesaunce of him or selleth him, the thefe shall
dye. And thou shalt put euell awaye from
the.

Take hede to thy selfe as concernyng the
plage of leprosy, that thou obserue diligently
to doo accordyng to all that the preastes the le-
prosy doo as the pre-
lates teache
you: but as I
have taughte the
Lorde thy God dyd vnto Mir Iam by
thine sayng. the waye, after that ye were come out off E-
gypte.

If thou lende thy brother any maner soker,
thou shalt not goo in to his housse to fetche a
pledge: but shalt stonde without and the man
to whom thou lendeſt, shall bryngē the theple-
dge out at the dore. Forthmore yf it be a po-
re body, goo not to slepe with his pledge: but
delyuer hym the pledge agayne by that the
sonne goo dounē, and let him slepe in his ow-
ne rayment and blesse the. And it shalberigh-
tousnes vnto the, before the Lorde thy God.

Thou shalt not defraude an hyred seruaunte
that is nedye and poore, whether he be off thy
bre-

XXIII. Chaptre. Fo. XLIII,

brethern or a straunger that is in thy lond with
in thy cities. Geue him his hyre the same daye,
and let not the sonne goo dounē thereon. For
he is nedye and therewith susteyneth his life, leſt
he crye agenſt the vnto the Lorde and it be syn-
ne vnto the.

The fathers shal not dye for the chldern nor
the chldern for the fathers: but every man shall
dye for his awne synne.

Hynder not the right of the straunger nor
of the fatherlesse, nor take wedowes rayment
to pledge. But remembre that thou wast a ser-
vaunte in Egipte, and how the Lorde thy God
delyuered the ihēe. Wherfore I comāude the
to doo this thinge.

When thou cuttest dounē thyne herueſte in
the felde and hast forgotte a ſhefe in the felde
thou shalt not goo agayne and ſett it: But it ſh-
albe for the straunger, the fatherlesſe and the
wedowe, that the Lorde thy God maye blesſe
the in all the workes of thyne hande. When th-
ou beaſt dounē thyne olyue, trees thou shalt
not make cleane riddaunce after the: but it ſhal-
be for the straunger, the fatherlesſe and the we-
dowe. And when thou gatherest thy vyneyar-
de, thou shalt not gather cleane after the: but
it ſhalbe for the straunger, the fatherlesſe and the
wedowe. And remembre that thou wast a
ſerua-

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seruaunte in the lond of Egypce: wherfore I co
maunde the to doo this thinge.

¶ The. xxv. Chapter.

¶ Hen there is strife betwene men, let the
come vnto the lawe, and let the iudges
iustifie the rightuous and condamne the tres-
peaser. And yf the trespeaser be worthy of stry-
pes, then let the iudge cause to take him dou-
ne and to bete him before his face accordyngē
to his trespace, vnto a certaync numbre. xl. stry-
pes he shall geue him and not passe: lest yf he
shulde excede and beate him aboue that with
many stripes, thi brother shulde appere vngod-
ly before thyne eyes.

Thou shalt not mosell the oxe that treadeth
out the corne.

It were hard to proue this
acceremonye When brethern dwell together and one of
them dye ad haue no childe, the wyfe of the de-
ed shall not be geuen out vnto a straunger: but
hir brotherlawe shall goo in vnto her and ta-
ke her to wife and marie her. And the eldest
sonne which she beareth, shall stonde vp in the
name of his brother which is dead, that his na-
me be not put out in Israel.

But and yf the man will not take his syster-
lawe, then let her goo to the gate vnto the el-
ders

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ders and saye: My brotherlawe refuseth to ster-
re vpp vnto his brother a name in Israel, he
will not marie me. Then let the elders of his
cittie call vnto him and comen with him. Yf
he stonde and saye: I will not take her, then
let his systerlawe goo vnto him in the presen-
ce of the elders and loose his shewe of his foo-
te and spyt in his face and answere and saye.
So shall it be done vnto that man that will
not bylde his brothers houſſe. And his
name shalbe called in Israel, the vnshoed hou-
ſſe.

Yf when men stryue together, one with ano-
ther, the wife of the one rune to, for to ryd hir
husbonde out of the handes of him that smy-
geth him and put forth hir hande and take him
by the secrettes: cutt of hir hande, and let not
thine eye pitie her.

Thou shalt not haue in thy bagge two ma-
ner weyghtes, a greate and a small: nether shalt
thou haue in thine house dyuerse measures, a
greate ad a small. But thou shalt haue a perfect
ad a iust measure: that thy dayes maye be leng-
thed in the londe whiche the Lorde thy God
geueth the, For all that do soche thinges ad all
that doo vnrigh, are abhominacion vnto the
Lorde thy God.

Rememb're

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Remembre what Amalech dyd vnto the by the waye after thou camest out of Egypce, he mett the by the waye and smote the hyne most of you, all that were ouer laboured and dragged by hynde, when thou wast faynted and werye, and he feared not God. Therfore when the Lorde thy God hath geuen the rest from all thyne enemyes rounde aboute, in the londe whiche the Lorde thy God geueth the to enheret and possesse: se that thou put out the name of Amalech from vnder heauen, and forget not.

¶ The xxvj. Chapter.

¶ Hen thou art come in to the londe whiche the Lorde thy God geueth the to enheret and hast enjoyed it and dweltest there in: take of the first of all the frute of the erthe, whiche thou hast brought in out of the londe that the Lorde thy God geueth the and put it in a maunde and goo vnto the place whiche the Lorde thy God shall chose to make his name dwell there. And thou shalt come vnto the preast that shalbe in those dayes and saye vnto him I knowledge this daye vnto the Lorde thy God, that I am come vnto the contre whiche the Lorde sware vnto oure fathers for to geue vs.

And

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Fo. XLV

And the preast shall take the maunde out of thine hande, and set it doun before the alter of the Lorde thy God. And thou shalt answere and saye before the Lorde thy God: The Sirians wolde haue destroyed my father, and he went doun in to Egypce and soeorne the re with a few folke and gremme there vnto a nacyon greate, myghtie and full of people. And the Egypcians vexed us and troubled vs, and laded vs with cruell bondage. And we cried vnto the Lorde God of oure fathers, and the Lorde herde oure voyce and loked on oure aduersyte, laboure and oppresyon. And the Lorde brought vs out of Egypce with a migh tye hande and a stretched out arme and with greate tereblenesse and with synges and wonders. And he hath brought vs in to this place and hath geuen vs this londe that floweth with mylke and honye. And nowe loo, I haue brought the first frutes off the londe whiche the Lorde hath geuen me. And set it before the Lorde thy God and worshipe before the Lorde thy God and reioyse ouer all the good thinges whiche the Lorde thy God hath geuen vnto the and vnto thyne houſſe, both thou the Leuite and the straunger that is amonge you.

¶ When thou hast made an ende of tithyng all

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all the tithes of thine encrease the thyrde yere,
the yere of tythynge: and hast geuen it vnto the
Leuite, the straunger, the fatherlesse and the we-
dowe, and they haue eaten in thy gates and fyl-
led them selues. Then saye before the Lorde
thy God: I haue brought the halowed thinges
out of myne houſſe and haue geuen them vnto
the Leuite, the straunger, the fatherlesse and
the wedowe acordynge to all the commaund-
mentes which thou commaundest me: I haue
not ouerskypped thy commaundmentes, nor
forgetten them. I haue not eaten thereof in my
moorynge nor taken awaye thereof vnto any
vnclennesse, nor spente thereof aboue any de-
ed corſe: but haue herkened vnto the uoyce of
the Lorde my God, and haue done after all
that he commaunded me, loke cloune from thy
holy habitacion heauen and blesſe thy people
Israel and the lande which thou haſt geuen vs
(as thou ſwareſt vnto oure fathers) a lond that
floweth with mylke and honye.

This daye the Lorde thy God hath com-
maunded the to doo these ordinaunces and la-
wes. Kepe them therfore and doo them with
all thyne hert and all thy ſoule. Thou haſt ſett
vpp the Lorde this daye to be thy God and to
walke in hys wayes and to kepe his ordinaunc-
es, his commaundmentes and his lawes, and
to her

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to herken vnto his voyce. And the Lord hath
ſett the vpp this daye, to be a feuerall people vnto
him (as he hath promyſed the) and that thou
kepe his commaundmentes, and to make the
hye aboue all nacyons which he hath made, in
prayſe, in name and honoure: that thou mayſt
be an holy people vnto the Lord thy God, as
he hath ſayed.

The. xxvij. Chapter.

And Moses with the elders of Israel co-
maunded the people ſayenge: kepe all
the commaundmentes whiche I commaunde
you this daye. And when ye be come ouer
Iordayne vnto the londe which the Lorde thy
God geueth the, ſett vpp greate ſtones and
playſter them with playſter, and write vpp the
all the wordes of this lawe, when thou arte co-
me ouer: that thou mayſt come in to the londe
whiche the Lorde thy God geueth the: a
londe that floweth with mylke and honye. as
the Lorde God off thy fathers hath promy-
ſed the.

When ye be come ouer Iordayne, ſe that ye
ſet vpp these ſtones which I commaunde you
this daye in mount Eball, and playſter them
with playſter. And there bylde vnto the Lord
thy God, an altare of ſtones and ſe thou lifte
vpp no

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vpp no yerne upon them: But thou shalt make the altare of the Lorde thy God of rughstones and offer burnt offrynges thereon vnto the Lorde thy God. And thou shalt offer peace of frysnges and shalt eate there and reioyse before the Lorde thy God. And thou shalt write vpon the stones all the wordes of this lawe, mailyestly and well

And Moses with the preastes the Levites spake vnto all Israel sayenge: take heede ad heare Israel, this daye thou art become the people of the Lorde thy God. Herken therfore vnto the voyce of the Lorde thi God ad do his commaundmētes ad his ordinances which I commaunde you this daye.

And Moses charged the people the same daye sayenge: these shall stonde vpon mount Grisim to blesse the people, when ye are come ouer Iordayne: Symeon, Levi, Iuda, Isachar, Ioseph and Ben Iamin. And these shall stonde upon mount Eball to curse: Ruben, Gad, Ascer, Zabulon, Dan and Neptaly. And the Levites shall beginne ad say vnto all the men of Israel wi h a loude voyce.

Cursed be he that maketh any carued image or image of metall (an abomination vnto the popes an occasiō to culto the Lorde, the worke of the handes of the se. iiiij. tymes' crafstesman) and putteth it in a secret place:

And

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And all the people shall answere and saye Amen.

Cursed be he that curseth his father or hys mother, and all the people shall saye Amen.

Cursed be he that remoueth his neghbours marke and all the people shall saye Amen.

Cursed be he that maketh the blynde goo out off his waye, and all the people shall saye Amen,

Cursed be he that hyndreth the right of the straunger, fatherlesse and wedowe, and all the people shall saye Amen.

Cursed be he that lieth with his fathers wi fe because he hath opened his fathers couerin ge, ad all the people shall saye Amen.

Cursed be he that lieth with any maner beest, and all the people shall saye Amen.

Cursed be he that lieth with his syster whoether she be the daughter of his father or off his mother, and all the people shall saye Amen.

Cursed be he that lieth with his mother in lawe, and all the people shall saye Amen.

Cursed be he that smyeth his neghboure secretly, and all the people shall saye Amen.

Cursed be he that taketh a rewarde to flee in nocent bloude, and all the people shall saye Amen.

Cursed be he that matayneth not all the wordes

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des of this lawe to doo them, and all the people
shall saye Amen.

¶ The xxviiiij. Chapter

Yif thou shalt herken diligently vnto the
voyce of the Lorde thy God, to obstrue
and to do all his commaundmentes whiche I
commaunde the this daye. The Lorde wil set
the an hyc aboue all nacions of the erthe. And
all these blesynges shall come on the and ouer
take the, yf thou shalt herken vnto the voyce
of the Lorde thy God. Blessed shalt thou be in
the towne and blessed in the feldes, blessed sh-
alte the frute of thy body, the frute of thy gro-
unde and the frute of thy catell, the frute of thi-
ne oxen, and thy flockes of shepe, blessed shall
thine almytery be and thy store. Blessed shalt thou
be, both when thou goest out, and blessed whē
thou comest in.

The Lorde shall snyte thyne enemyes that
ryse agenst the before thy face. They shall co-
me out agenst the one waye, and flee before the
feuen wayes. The Lorde shal commaunde the
blesyng to be with the in thy store housses and
in all that thou settest thine hande to, and will
blesse the in the launde which the Lorde thy god
geueth the.

The Lorde shall make the an holyc people
vnto

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unto himselfe, as he hath sworen vnto the: yf
thou shalt kepe the commaundmentes of the
Lorde thy God and walke in hys wayes.
And all nacions of the erthe shall se that thou
arte called afer the name of the Lorde, and
they shalbe aferde off the. And the Lorde
shall make the plenteous in goodes, in the fru-
te of thy body, in the frute off thy catell and
in the frute of thy grounde, in the londe whi-
che the Lorde sware vnto thy fathers to geue
the.

The Lorde shall open vnto the his good tre-
asure, euē the heauen, to geue rayne vnto thy
londe in due ceason and to blese all the labou-
res of thine hande. And thou shalt lende vnto
many nacions, but shalt not nedē to borowe thy
selfe. And the Lorde shall sett the before and
not behinde, and thou shalt be aboue only and
not beneth: yf that thou herken vnto the com-
maundmentes of the Lorde thy God whiche I
commaunde the this daye to kepe and to doo
them. And se that thou bowe not from any of
these wordes whiche I commaunde the this da-
ye ether to the right hande or to the lefste, that
thou woldest goo after straung goddes to ser-
ue them.

But and yf thou wile not herken vnto the
voyce of the Lorde thy God to kepe and to
doo

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doo all his commaundmentes and ordinances which I commaunde the this daye: then all these curles shall come vpon the and ouertake the: Cursed shalt thou be in the towne , and cursed in the felde, cursed shall thyne almyre be and thi store. Cursed shall the frute of thy body ād the frute of thy lond be ād the frute of thine oxen ād the flockes of thy shepe. And cursed shalt thou be when thou goest in, ād whē thou goest out.

And the Lorde shall sende vpon the cursyng, goyng to nougħt and complaynyng in all that thou lettest thine hande to what soeuer thou doest: vntyll thou be destroyed ād brought to nougħt quyckely, because of the wednedesse of thyne invencyons in that thou hast forsaken the Lorde. And the Lorde shall make the pestilence cleave vnto the, vntyll he haue consumed the from the londe whether thou goest to enioye it. And the Lorde shall smyte the with swellynge, with feuers, heet, burnyng, wetherynge, with smytyng and basting. And they shall folowe the, vntyll thou perishe.

And the heauen that is ouer thy heed shalbe brasse, and the erth that is vnder the, yerne. And the Lorde shall turne the rayne of the lāde vnto powder ād dust: cuen frō heauen they shall

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Shal come cloune vpo the, vntyll thou be brought to nougħt. And the Lorde shall plage the before thine enemyes: Thou shalt come out of one waye agenſt them, and flee ſeuen wayes before them, ād shalt be ſcatered amonge all the kingdomes of the erth. And thy carafe ſhal be meate vnto all maner foulſ of the ayre ād onto the beeffes of the erth, and no man ſhall fraye them awaie.

And the Lorde will ſmyte the with the boches of Egpte and the emorodes, ſcalle and maungynelle, that thou ſhalt not be healed the reof. And the Lorde shall ſmyte the with madneſſe, blyndneſſe and dasyng of herte. And thou ſhalt grope at none daye as the blynde gropeth in darkenesſe; and ſhalt not come to the right waye.

And thou ſhalt ſuffre wronge only and be polled euermore, and no man ſhall ſoker the, thou ſhalt be betrothed vnto a wife, and another ſhall ly with her. Thou shalt bylde an houſe and another ſhall dwell therein. Thou shalt plante a vynçarde, and ſhalt not make it comen. Thine oxe ſhalbe ſlayne before thyne eyes, ād thou ſhalt not eate thereof. Thine aſſe ſhalbe violently taken awaie cuen before thi face, and ſhall not be reſtored the agayne. Thy ſhepe ſhalbe geuen vnto thine enemyes, ād no

H i man

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man shall helpe the.

Thy sonnes and thy daughters shall be geue unto another nacion, and thyne eyes shall se and dase vpon them all daye longe, but shal haue no myghte in thyne hande. The frute of thy londe and all thy laboures shall a nacyon which thou knowest not, eate, and thou shalt but soffre violence only and be oppressed alwaye: that thou shalt be cleane besyde thy selfe for the syghte of thyne eyes whiche thou shalt se.

The Lord shall smyte the with a myschewous botche in the knees and legges, so that thou cast not be healed: euē from the sole of the foote unto the toppe of the heed.

The Lorde shall bryngē both the and thy kynge which thou hast sett ouer the, vnto a nacyon whiche nether thou nor thy fathers haue knowne, and there thou shalt serue straunge goddes: euē wodd and stone. And thou shalt goo to wast and be made an ensample and a geyngestocke vnto al naciōs whether the Lord shall carye the.

Thou shalt carie moch seed out in to the felde, and shalt gather but little in: for the locustes shall destroye it. Thou shalt plante a vneyarde and dressē it, but shalt nether drynkē off the wyne nether gather of the grapes,

for the wormes shall eate it. Thou shalt haue olyue trees in all thy costes, but shalt not be anoynted with the oyle, for thyne olyue trees shalbe rooted out. Thou shalt get sonnes and daughters, but shalt not haue them: for they shalbe caried awaie captyue. All thy trees and frute of thy londe shalbe marrēd with blāstynge.

The straungers that are amonge you shall clyme abōe the vpp an hye, and thou shalt come dōune beneth alowe. He shall lende the and thou shalt not lende him, he shalbe before and thou behynde.

Moreover all these curses shall come vppō the and shall folowe the and ouertake the, till thou be destroyed: because thou herkenedest not vnto the voyce of the Lorde thy God, to kepe his cōmaundmēts and ordinances whis the he cōmaudēd the, and they shalbe vppō theis miracles and wonders and vppon thy seed forauer. And because thou seruedest not the Lord thy God with ioyfulness and with a good herte for the abundance of all thinges, therfore thou shalt serue thyne enemys whiche the Lorde shall sende vppon the: in hunger and thirst, in nakednesse and in nede off all thyngē: and he shall put a yocke off yernie vppon thyne necke, vntyll he haue broughte

Hij the 10

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the to noughe.

And the Lorde shall bryngē a nacion vpon the from a farre, euen from the ende off the worlde, as swyftē as an egle fleeth: a nacion whose tonge thou shalt not understande: a herde fauoured nacion whiche shall not regarde the person of the olde nor haue compasſiō on the younge. And he shall eate the frute of thy londe and the frute of thy catell vntyll he haue destroyed the: so that he shall leau the nether corne, wyne, nor oyle, nether the ecrease of thyne oxen nor the flockes of thy shepe: vntyll he haue brought the to noughe. And he shall kepe the in in all thy cities, vntyll thy hys and stronge walles be come dounē wherē thou trustest, thorow all thy londe. And he shall besiege the in all thy cities thorow out all thy land whiche the Lorde thy God hath geuen the.

And thou shalt eate the frute of thyne awne bode: the fleshl of thy sonnes and off thy doughters which the Lorde thy God hath geuen the, in that strayenesse and sege wherewith thyne enemye shall besiege the: so that it shall greue the man that is tender and exceedinge delicate amoungē you, to loke on his brother and vpon his wife that lyeth in hys bosome and on the remaunte of his chilidren which he hath yet lefte, for feare of geuyngē

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unto any of them of the flesh of hys chilidren, whiche he eateth, because he hath noughe lefte him in that strayenesse and sege wherewith thyne enemye shall besiege the in all thy ctyes.

Yee and the woman that is so tender and delicate amoungē you that she dare not atenture to sett the sole of hyr foote vpon the grounde for softnesse and tendernesse, shalbe greued to loke on the husbonde that lyeth in hys bosome and on hyr sonne and on hyr daughter: euen because of the afterbyrthe that ys come oute from betwēn hyr legges, and because of hyr chilidren whiche she hath borne, because she wolde eate them for nede off all thynges secretly, in the strayenesse and sege wherewith thyne enemye shall besiege the in thy cities.

Yf thou wylt not be diligent to doo all the wordes of this lawe that are wrytten in thy boke, for to feare this glorious and fearfull name of the Lorde thy God: the Lorde will smyte both the and thy seed with wonderfull plages and with greate plages and of longe continuance, and with euell sekenesses and of longe duraunce. Moreouer he wyl bryngē vpon the all the diseases off Egypce whiche thou wast afraide off, and they shall clea-

ue vñ

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ye onto the. Thereto all maner seknesses, and all maner plages whiche are not wrytten in the boke of this lare, wyll the Lorde bryngge vpon the vntyll thou be come to nougiate. And ye shalbe leste fewe in numbre, whiche to fore ye were as the starres of heauen in multitude: because thou woldest not herke vnto the voyce of the Lorde thy God.

And as the Lorde reioysed ouer you to do you good and to multiplye you: even so he will reioysc ouer you, to destroye you and to bryng you to nought. And ye shalbe wasted from of the lande whither thou goest to enioye it, And the Lorde shall scatter the amoung all nacyons from the one ende of the worlde vnto the other, and there thou shalt serue straunge goddes, whiche nether thou nor thy fathers haue knowne: even wod and stone.

And amoung these nacyons thou shalt be no small season, and yet shalt haue no reste for the sole of thy foote. For the Lorde shall geue the there a treblyng herte ad dasynge eyes and sorowe of mynde. And thy lyfe shall hange before the, and thou shalt feare both daye and nyghte ad shalt haue no trust in thy lyfe. In the mornynge thou shalt saye, wolde God it were nyghte. And at nyghte thou shalt saye, wolde

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wolde God it were mornynge. For feare off thyne herte whiche thou shalt feare, and for the syghte of thyne eyes whiche thou shal se.

And the Lorde shall bryng the in to Egyp te agayne with shippes, by the waye which I bade the that thou shuldest se it nomoare. And there ye shalbe solde vnto youre enemyes, for bondmen and bondwemen: and yet no man shall bye you.

¶ The xxix. Chapter.

These are the wordes of the appoyntment which the Lorde commaunded Moses to make with the childdern of Israel in the lande of Moab, besyde the appoyntment whiche he made with them in Horeb.

And Moses called vnto all Israel and sayed vnto them: Ye haue sene all that the Lorde dyd before youre eyes in the lande of Egyp te, vnto Pharaon and vnto all his seruautes, and vnto all his londe, and the greate temp tacyons whiche thyne eyes haue sene and thosse greate myracles and wonders: and yet the Lorde hath not geuen you an herte to perceave, nor eyes to se, nor eares to heare vnto this daye.

And

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And I haue led you .xl. yere in the wildernes : and youre clothes are not waxed olde vpon you, nor are thy shoures waxed olde vpon thy fete. Ye haue eaten no bred nor droncke wyne or stroungे dryncke : that ye myghte knowe, howe that he is the Lorde you re God.

And at the last ye came vnto this place, ad Sihon the kyngē of Hesbon and Og kyngē of Basan came out agenst you vnto batayle, and we smote them and toke their londe and gaue it an heritaunce vnto the Rubenites and Gadites and to the halfe tribe of Manasse. Kepe therfore the worde of this appoyntment and doo them, that ye maye understande all that ye ought to doo.

Ye stonde here this daye every one of you before the Lorde youre God : both the heedes of youre trybes, youre elders, youre offi cers ad all the me of Israel: youre childern, you re wyues and the straungere that are in thyne host, from the hewer of thy wod vnto the drā wer of thy water: that thou shulddest come vnder the appoyntment of the Lorde thy God, and vnder his othe which the Lorde thy God maketh with the this daye. For to make the a people vnto him selfe, and that he maye be vnto the a God, as he hath sayed vnto the and

as he

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as he hath sworne vnto thi fathers Abraham, Isaac and Iacob.

Also I make not this bonde and this othe with you only: but both with him that stōdeth here with us this daye before the Lorde oure God, and also with him that is not here with us this daye. For ye knowe how we haue dwelt in the londe of Egipte, and how we came thoro the myddes of the nacions which we pa ssed by. And ye haue sene their abhominaçōs and their ydolles: wod, stone, siluer and golde which they had.

Lest there be amonge you man or wōman kynred or trybe that turneth awaie in his hert this daye from the Lord oure God, to goo ad serue the goddes of these nacions: and lest the re be amonge you some roote that bereth gall and wormwood, so that when he heareth the wordes of this curse, he blesse him selfe in his hert sayenge: I feare it not, I will ther fore wal ke after the lust of myne awne hert, that the drōunken destroye the thurstie.

And so the Lorde will not be mercyfull vnto him, but then the wrath of the Lorde ad his gelousye, smoke agenst that man, ad al the curles that are written in this boke light vppō him, and the Lorde doo out his name frō vnder heauen, and separate him vnto euell out of all the

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all the trybes of Israel accordyng vnto all the curses of the appoynement that is written in the boke of this lawe.

So that the generacion to come of youre childern that shal rysle vpp after you ad the londe wher that shall come from a ferre londe, saye when they se the plages of that londe, and the diseases wher with the Lorde hath smyten it how all the londe is burnt vpp with bremstone and salt, that it is nether lowne nor beareth nor any grasse groweth therein, after the ouer-trowenge of Sodome, Gomor, Adama ad Zeboim: which the Lorde ouerthrew in his wrath and angre.

And than all nacions also saye: wherfore hath the Lorde done of this facion vnto this londe? O how feare is this greatt wrath? And men shall saye: because they lefte the testamēt of the Lorde God of their fathers which he made with them, whē he brought them out of the lande of Egypce. And they went ad serued straunge goddes and worshipped them: goddes whch they knewe not and which had gien them nougnt. And therfore the wrath off the Lorde waxed whote vpon that londe to brynge vpon it all the curses that are written in this boke. And the Lorde cast them out of their londe in angre, wrath and greate furyou

hnesse

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hnesse, and cast the in to a straunge londe, as it is come to passe this daye.

The secretes perteyne vnto the Lorde oure God and the thinges that are opened perteyne vnto us and oure childern for euer, that we doo all the wordes of this lawe.

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¶ Hen all these wordes are come vpō the whether it be the blessinge or the curse which I haue set before the yet yf thou turne vnto thyne hert amonge all the nacions wher the Lorde thi God hath thruste the, and come agayne vnto the Lorde thi God ad herken vnto his voyce acordinge to all that I comaunde the this daye: both thou and thi chil- dren with all thine hert and all thi soule: Then the Lorde thi God wil turne thi captiuite ad haue compassyon vpō the ad goo ad fett the agayne from all the nacions, amōge which the Lorde thi God shall haue scattered the.

Though thou wast cast vnto the extreme partes of heauen: euen from thence will the Lorde thi God gather the and from thence fett the and brynge the in to the lande whch thi fathers possessed, and thou shalt enioye it. And he will shewe the kyndnesse and multi

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multiplieth above thi fathers. And the Lorde thi God will circumcise thine hert and the hert of thi seed for to loue the Lorde thi God with all thine hert and all thi soule, that thou mayst lyue. And the Lorde thi God will put al these curses vpon thine enemyes and on them that hate the and persecute the.

But thou shalt turne and herken vnto the voyce of the Lorde and doo all his commaundmentes which I commaunde the this daye. And the Lorde thi God will make the plenteous in all the workes of thine hande and in the frute of thi bodye, in the frute of thi catell and frute of thi lande and in riches. For the Lorde will turne agayne and reioyle ouer the to doa the good, as he reioyed ouer thi fathers: Yf thou herken vnto the voyce of the Lorde thi God, to kepe his commaundmentes and ordynaunces which are written in the boke of this lawe, yf thou turne vnto the Lord thi God with all thine hert and all thi soule.

For the commaundment which I commaunde the this daye, is not separated from the neither ferre of it. It is not in heauen, that thou needest to saye: who shall goo vpon for us in to heauen, and fett it us, that we maye heare it and doo it: Nether is it beyonde the see, that thou shuldest saye: who shall goo ouer see for us and fett it us

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it us that we maye heare it and doo it: But the worde is very nye vnto the: euē in thi mouth and in thine hert, that thou doo it.

Beholde I haue sett before you this daye lyfe and good, deeth and cuell: in that I commaunde the this daye to loue the Lorde thi God and to walke in his wayes and to kepe his commaundmentes, his ordynaunces and his lawes: that thou mayst lyue and multyple, and that the Lorde thi God maye bleisse the in the londe whither thou goest to possesse it.

But and yf thyne hert turne awaie, so that thou wilst not heare: but shalt goo astray and worshipe straunge goddes and serue them, I pronounce vnto you this daye, that ye shal surely peresh and that ye shall not prolonge your dayes vpon the londe whither thou passest ouer Iordayne to goo and possesse it.

I call to recorde this daye vnto you, heauen and erth, that I haue sett before you lyfe and deeth, blessinge and cursyng: but chose lyfe, that thou and thi seed maye lyue, in that thou louest the Lorde thi God herkenest vnto his voyce and cleauest vnto him. For he is thi life and the lengthe of thi dayes, that thou mayst dwell vpon the erth which the Lorde sware vnto thi fathers: Abraham, Isaac and Iacob to geue

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geue them.

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And Moses went and spake these wordes unto all Israel and sayed vnto them I am an hundred yere olde this daye, and can no moare goo out and in. Also the Lorde hath sayed vnto me, thou shalt not go ouer this Jordayne. The Lord youre God he will go ouer before the, and he will destroye these nacions before the, and thou shalt conquer the. And Iosua he shall goo ouer before the, as the Lorde hath sayed. And the Lorde shall doo unto them, as he dyd to Sihon and Ong kynges of the Amorites and vnto their landes which kinges he destroyed.

And when the Lorde hath deliuered them to the, se that ye doo unto them accordynge vnto all the comandmentes which I haue comanded you. Plucke upp youre hertes and be stronge, dreade not nor be aferde of them: for the Lorde thi God him selfe will goo with the, and wil nether let the goo not forsake the:

And Moses called vnto Iosua and sayed vnto him in the sighte of all Israel: Be stroge and holde, for thou must goo with this people vnto the londe which the Lorde hath

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hath sworne vnto their fathers to geue them, and thou shalt geue it them to inheret. And the Lorde he shall goo before the and he shall be with the, and wil not let the goo not forsake the, feare not therfore not be discomfited.

And Moses wrote this lawe and deliuered it vnto the preastes the sonnes of Lesui which bare the arke of the testament of the Lorde, and vnto all the elders of Israel, and commaunded them sayenge: At the ende of viij. yere, in the tyme of the fe yere, in the fest of the tabernacles, when all Israel is come to appere before the Lorde thi God, in the place which he hath chosen: se that thou reade this lawe before all Israel in their eares. Gather the people together: both men, wemen and childern and the straungers that are in thi cities, that they maye heare, lerne and feare the Lorde youre God, and be diligent to kepe all the wordes of this lawe, and that theyr childern which knowe nothinge maye heare and lerne to feare the Lorde youre God, as longe as ye lyue in the londe whither ye goo ouer Jordayne to possesse it.

And the Lorde sayed vnto Moses: Beholde thy dayes are come, that thou

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must dye. Call Iosua and come and stonde in the tabernacle of witnesse, that I maye geue him a charge. And Moses and Iosua went and stode in the tabernacle off' witnesse. And the Lorde apeared in the tabernacle: euen in the pyler off' the cloude. And the piler of the cloude stode ouer the dore of the tabernacle.

And the Lorde sayed vnto Moses: bholde, thou must slepe with thi fathers, and this people will goo a whorynge after straunge goddes off' the londe whither they goo and will forsake me and breake the appoyntement which I haue made with them. And then my wrath will waxe whote agenst them, and I will forsake them and will hidde my face from them, and they shalbe consumed. And when moch aduersyte and tribulacion is come vpon them, then they will saye: because oure God is not amonge us, these tribulacions are come vpon us. But I wil hidde my face that same tyme for all the euels sake which they shall haue wrought, in that they are turned vnto straunge goddes.

Now therfore write ye this songe, and teach it the childeyn of Israel and put it in their mouthes that this songe maye be my witnesse

vnto

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vnto the childeyn of Israel. For when I haue brought them in to the londe whiche I sware vnto their fathers that runneth with mylke and honye, then they will eate and syll them selues and waxe fatt and turrie vnto straunge goddes and serue them and rayle on me and breake my testament. And then when moch myche feare and tribulacion is come vpon them, this songe shall answere before them, and be a witnesse. It shall not be forgotten out of the mouthes of their feed: for I knowe their imaginacion whiche they goo aboue euen now before I haue broughte them in to the londe which I sware. And Moses wrote this songe the same season, and taught it the childeyn of Israel.

And the Lorde gaue Iosua the sonne off' Nun a charge and sayed: be holde and stronge for thou shalt brynge the childeyn of Israel in to the lond which I sware vnto them, and I will be with the.

When Moses had made an ende of wrytynge out the wordes of this lawe in a boke vnto the ende of them he commaunded the Leuites which bare the arcke of the testament of the Lorde sayenge: take the boke off' thy lawe and put it by the syde of the arcke of the testament of the Lorde youre God, and let it

I i bedi

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be there for a witnesse vnto the. I For knowe
thi flubernesse and thi stiffe necke: beholde,
while I am yet a lyue with you this daye, ye haue
ue bene dishobedient vnto the Lorde: ad how
moch moare after my deeth.

Gather vnto me al the elders of youte tri-
bes and youte officers, that I maye speake the-
se wordes in their eares and call heauē ad erth
to recorde agenst them. For I am sure that
after my deeth, they will utterly marre them
selues and turne from the waye which I com-
maunded you, and tribulacion will come vp
pon you in the later dayes, when ye haue
wrought wickednesse in the sight of the Lorde
to prouoke him with the workes of you
re handes. And Moses spake in the eares
of all the congregacion of Israel the wor-
des of this songe, vnto the ende of them.

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Hear o heauen, what I shall speake and
heare o erth the wordes of my mouth.
My doctrine droppe as doeth the rayne, ad
my speach flowe as doeth the dewe, as the me-
sclyng vpon the herbes, ad as the droppes vpon
the grasse. For I wil call on the name of the
Lorde: Magnifie the might of oure God.

Heit

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He is a rocke and perfecte are his deades,
for all his wrayes are with discretion. God is fa-
ithfull and without wickednesse, both rightuo-
us and iuste is he.

The frowarde and ouerthwarte genera-
cion hath marred them selues to himward, ad
are not his sonnes for their deformities sake,
Doeſt thou ſo rewarde the Lorde? O foo-
th nacyon ad vnyweſe. Is not he thy father ad
thyne owner? hath he not made thiſ and ordey-
ned theſe?

Remembre the dayes that are past: conſydre
he yeres from tyme to tyme. Axe thy father ad
he will ſhewe the, thyne elders and they wyll
tell the.

Whē the moſt hyghest gaue the nacyons an
inheritaunce, ad diuided the ſonnes of Adam
he put the borders of the nacions, fast by the
multitude of the childefn of Israel.

For the Lordes parte is his folke, ad Israel
is the pōcione of his inheritaunce.
He founde him in a deſerte londe, in a vay-
e ground ad a rorynge wildernesſe. he led hiſ
aboute and gaue him understandyng, ad kep-
peth him as the aple of his eye.

As an egle that ſtercheth vpon hys nest and
ſoteth ouer hys younge, he ſtretched oute
hiſ wynges and toke hym vpon and bare hym

I iſ on hiſ

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on his shulders.

The Lorde alone was his guyde, and there
was no straunge God with him.

He sett him vpp apon an hye londe, and he
ate the encrease of the feldes. And he gaue hi
honye to sucke out of the rocke, and oyle out of
the harde stone.

With butter of the kyne and mylke of the
shepe, with fatt of the lambes and fatt rammes
and he gootes with fatt kyndices and with
whete. And of the bloude of grapes thou dr
kest wyne.

And Israel waxed fatt and kyked. Thou
wast fatt, thicke and smoth, And he let God
go that made hi and despyled the rocke that
saued him.

They angred him with straunge goddes and
with abhominacions prouoked him.

They offered vnto feldedeuels and not to
God, and to goddes which they knewe not and
to newe goddes that came newly vpp which
their fathers feared not.

Of the rocke that begat the thou arte vnto
myndfull and hast forgott God that made
the.

And when the Lorde sauе it, he was angred
because of the prouokynge of his sonnes and
doughters.

And

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Fo. LIX,

And he sayed: I will hyde my face from the
and will se what their ende shall be. For they
are a froward generacion and childern in whō
is no fayth.

They haue angred me with that whiche is
no god, and prouoked me with their vanities
And I agayne will angre them with the whi
che are no people, and will prouoke the with
a foelish nacion.

For fire is kyndled in my wrath, and shal bur
ne vnto the botome of heell. And shall consu
me the erth with her encrease, and set a fire the
botoms of the mountaynes.

I will hepe mysheues vpon the and will spe
de all myne arrowes at them.

Burnt with hungre and consumed with heet
and with bitter pestilence. I will also sende the
sche of beestes vpon them and poysen ser
pentes.

Without forth, the swerde shall robbe the
off theire childern: and wythin in the cham
ber, feare: both younge men and younge me
men and the suckelynges with the me of gray
heedes.

I haue determined to scatter the therowout
the woorlde, and to make awaie the remēbraun
ce of them from amonge men.

Were it not that I feared the raylyng off
theyr

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their enemyes, leſt their aduersaries wo'de be
prowde and ſaye: oure hye handle hath done a
theſe workeſ and not the Lorde.

For it is a nacion that hath an unhappy
forcast, and hath no vnderſtonge in them.
wolde they ware wyſe and vnderſtode this ad-
wolde conſider their later ende.

Howe it cometh that one ſhall chace
thouſande, and two putt ten thouſande of
them to flighe? excepte their rocke had ſol-
de them, and because the Lorde had delyuer-
ed them,

For oure rocke is not as their rocke, no the
ugh oure enemyes be iudge.

But their vynes are of the vynes of Sodome
and of the feldes of Gomorra. Their grapes
are grapes of gall, and theirie clusters be hy-
ter.

Theiſr wyne is the poſon of dragons, ad the
cruell gall of aspes.

Are not ſoſh things layed in ſtore with me,
ad ſealed vpp amouge my treaſures?

Vengeaunce is myne and I will rewarde
their fete ſhall ſlyde, when the tyme cometh.
For the tyme of their deſtruction is at honde,
and the tyme that ſhall come vpon them ma-
ð haſt.

For the Lorde will doo iuſtice vnto hys
people

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Fo. LX,

people, and haue compassion on his ſerva-
tes. For it ſhalbe ſene that theirie power ſhall
faile, and at the laſt they ſhalbe paſoned and
forſaken.

And it ſhalbe ſayed: where are their goddes
ad their rocke wherein they truſted?

The fatt of whose ſacrifices they ate and
dranke the wyne of their drynckofferynges,
let them ryſe vpp and helpe you and be your
protection.

Se nowe howe that I, I am he, and that there
is no God but I. I can kyll and make alyue, ad
what I haue ſmyten that I can heale: neſter ye
there that can delyuer any man oute off my
honde.

For I will lifte vp myne handle to heauē, ad
will ſaye: I lyue euer.

Yf I whett the lyghtenyng of my ſwer-
de, and myne handle take in handle to doo iu-
ſtice, I wyl ſhewe vengeaunce on myne en-
emyes and will rewarde them that hate me.

I will make myne arowes dronke with blou-
de, and my ſwerde shall eate fleſh of the bloud
of the ſlayne and of the captiue and of the ba-
re heede of the enemye.

Reioyſe hethen wyth hys people, for
he wyl auenge the bloude off his ſervautes,
and wyl auenge hym off hys aduersaries,
and

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and wilbe mercyfull vnto the londe off hys
people.

And Moses went ad spake all the wordes
of this songe in the eares of the people, both
he and Iosua the sonne of Nun. And when
Moses had spoken all these wordes vnto the
ende to all Israel, then he sayed vnto them.
Sett youre hertes vnto all the wordes whiche
I testisye vnto you this daye: that ye comma-
unde them vnto youre childern, to obserue
and doo all the wordes off thys lawe. For
it is not a vayne worde vnto you: but it is
youre lyfe, and thorow thys worde ye shall pro-
longe youre dayes in the lond whither ye goo
ouer Iordayne to conquerre it.

And the Lorde spake vnto Moses the selfe
same daye sayenge: get the vpp in to this mo-
untayne Abarim vnto mount Nebo, which is
in the londe of Moab ouer agenst Iericho.
And beholde the londe of Canaan whiche I
geue vnto the childern of Israel to possesse.
And dye in the mount whiche thou goest vp-
pon, and be gathered vnto thy people: As A-
aron thy brother dyed in mounte Hor ad was
gathered vnto his people. For ye trespassed a-
genst me amonge the childern of Israel at the
waters off striffe, at Cades in the wyldeyn-
esse of Zin: because ye sanctified me not a-
monge

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monge the childern of Israel. Thou shalt se
the londe before the, but shall not goo thither
vnto the londe which I geue the childern off
Israel.

The. xxxiiij. Chapter.

THIS is the blesinge wherewith Moses
god's man blessed the childern of Israel
before his deeth sayenge: The Lorde came frō
Sinai and shewed his bearnies from Seir vnto
them, and appered gloriously from mount Pa-
ran, and he came with thousandes of sayntes,
and in his right hande a lawe of fyre for them.
How loued he the people! All his sayntes are
in his honde. They yoyned the selues vnto thy
fote and receaued thi wordes. Moses gaue
us a lawe which is the enheritaunce of the cō-
gregacion of Iacob. And he was in Israel kin-
ge when he gathered the heedes of the people
and the tribes of Israel to gether.

Ruben shall lyue and shall not dye: but his
people shalbe few in numbre.

This is the blesyng of Iuda. And he say-
ed: heare Lorde the voyce of Iuda and brin-
ge him vnto his people: let his handes fyghe
for him: but he thou his helpe agenst his ene-
mies.

And vnto Leui he sayed: thy perfectnesse
and

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ad thi light be after thy mercyfull mā whō thō
ou temptest at Masa ad with whom thou stir-
uedſt at the waters of strife. He that saith vno
to his father ad mother. I sawe him not, ad vno
to his brethiern I knewe not, and to his sonne
I wote not: for they haue obſerued thi wordes
and kepte thy testament. They ſhall teach Ia-
cob thi iudgements ad Israel thi lawes. They
ſhall put cens before thi noſe and whole ſacri-
ſcles apon thine altare. Bleſſe Lorde their po-
wer and accepte the workes of their hondes:
ſmyte the backes of them that ryle agēſt them
and of them that hate them: that they ryle not
agayne.

Vnto Ben Iamin he ſayed: The Lordes
derlyngē ſhall dwell in ſafetye by him and
kepe him ſelſe in the hauen by hym con-
nually, and ſhall dwell betweene his ſhul-
ders.

And vnto Iofeph he ſayed: bleſſed is the
Lorde is his londe with the goodly frutes
off heauen, with dewe and with ſprynges
that lye beneth: and with frutes of the en-
crease of the ſonne and with rype frute off
the monethes, and with the toppes of mo-
untaynes that were from the begynnynge
and with the dayntes of hilles that laſt euer
and with goodly frute of the erth and off

the fulneſſe there of. And the good will of
him that dwelleth in the buſh ſhall come vp
pon the heed of Iofeph and vpon the top-
pe of the heed of him that was ſeparated fro
amonge his brethiern his bewyng is as a firſt
borne oxe and his hornes as the hornes of
an onycorne. And with them he ſhall pushi
the nacions to gether, euē vnto the endes
of the worlde. These are the many thou-
ſandes of Ephraim and the thouſandes off
Manaffe.

And vnto Zabulon he ſayed: Reioyſe Za-
bulon in thi goenge out, and thou Iſachar in
thi tentes. Ihey ſhall call the people vnto the
hill, and there they ſhall offer offerynges of ri-
ghteouſnes. For they ſhall ſucke of the abun-
daunce of the ſee and of treasure hyd in the
ſonde.

And vnto Gad he ſayed: bleſſed is the ro-
wmmaker Gad. He dreelleth as a lion and
caught the arme ad also the toppe of the heed
He ſaw his begynnynge, that a parte of the
teachers were hyd there ad come with the hee-
des of the people, and executed the righteou-
ſnes of the Lorde and his iudgements with
Israel.

And vnto Dan he ſayed: Dan is a lions
whelpe, he ſhall flowe from Basan.

And

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And vnto Nepthali he sayed: Nepthali he shall haue abundance of pleasure and shalbe fille with the bleffinge of the Lorde. And shall haue his poffeſſions in the ſouthwef.

And of Aſſer he sayed: Aſſer shalbe bleſſed with childef: he shalbe acceptable vnto his bretheren and ſhall dyppe his fote in oyle: Yern and braffe ſhall hange on thi ſhoweres and thine age ſhalbe as thi youth.

There is none like vnto the God of the off Israel: he that ſitteth vpon heauen ſhalbe thi ne helpe, whose glorie is in the cloudes, that is the dwellinge place of God from the begynnyng and from vnder the armes of the worlde: he hath caſt out thine enemies before the and ſayed: deſtroye. And Israel ſhall dwell in ſafetye alone. And the eyes of Iacob ſhall loke appon a londe of corne and wyne, moreouer his heauen ſhall droppe with dewe. Happye art thou Israel, who is like vnto the? A peopple that art ſaued by the Lorde thy ſhilde and helper and ſwerde of thi glorie. And thyne enemyes ſhall hyde them ſelues from the, and thou ſhalt walke vpon their hye hilles.

The. xxxiiij. Chapter

And Moses went frō the feldes of Moab upp into mount Nebo which is the toppe

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toppe of Pisga, that is ouer agenſt Iericho. And the Lorde ſhewed him all the londe off Gilead euen vnto Dan, and all nephtali and the londe of Ephraim and Manaffe, and all the londe of Iuda: euen vnto the vmost ſee, and the ſouth and the region of the playne of Iericho the citye of datetrees euen vnto Zoar: And the Lorde ſayed vnto him. This is the londe which I ſware vnto Abraham, Isaac and Iacob ſayenge: I will geue it vnto thy ſeed. I haue ſhewed it the before thyne eyes: but thou ſhalt not goo ouer thither.

So Moses the ſeruante of the Lorde dyed there in the londe of Moab at the commandment of the Lorde. And he buryed him in a valey in the londe of Moab beſyde Beeth Peor: but no man wylt of his ſepulchre vnto this daye. And Moses was an hundred and xxx. yeare olde when he dyed, and yet his eyes were not dysm nor his chekes abated. And the childef of Israel wepte for Moses in the feldes off Moab. xxx. dayes. And the dayes off wepyng and morninge for Moses were ended.

And Iesua the ſonne of Nun was full of the ſpirite of wiſdome: for Moses had put his hande vpon him. And all the childef of Israel herkened vnto him and dyd as the Lorde comd.

XXXIII. Chapter

commaunded Moses. But there arose not a prophett sensē in Israel lyke vnto Moses, whom the Lorde knewe face to face, in all the mira-
cles and wonders which the Lorde sent him
to doo in the londe of Egipte, vnto Pharaō
and all his seruauntes and vnto all his
londe: and in all the myghtye dea-
des and greate tereble thin-
ges which Moses dyd
in the sight of
all Ira-
cl

¶ The ende of the fift boke of Moses.

Avims, A kinde of geauntes, and the worde
signifieth crooked vnyright or weked.
Belial weked or wekednesse, he that hath cast
the yoke of God of his necke and will not obe-
ye god.
Bruterar, prophesiers or soothsayers.
Emims, a kinde of geauntes so called be cause
they were tereble and cruell for emin signifi-
eth terreblenesse.
Enack, a kinde of geauntes, so called happlye
because they ware cheynes aboute their nec-
kes, for enack signifieth soch a cheyne as men
weare aboute their neckes.

Horins,

Horins, A kinde of geauntes, and signifieth no-
ble, because that of pride they called the selues
nobles or gentles.
Rocke, God is called a rocke, because both he
and his worde lasteth euer.
Whett the on thy childern, that is exercysc thy
childern in the and putthem in ore.
Zamzumins, a kinde of geauntes, and signifi-
eth myscheuous or that be all waye imaginige.

1882. *Streptomyces* *luteus* *var.* *luteus* *var.* *luteus*

more convincing, and found a state correct-

the first stage of the struggle against the Anglo-Saxons.

وَمَنْ يَعْمَلْ مِنْ حَسْنَاتِهِ فَلَا يُؤْمِنْ بِهِ
وَمَنْ يَعْمَلْ مِنْ سُوءِهِ فَلَا يُؤْمِنْ بِهِ

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